Khulafa E Rashedin:

Abu Bakr [632-634]
Umar Ibn Al Khattab [634-644]
Uthman Ibn Afwan [644-656]
Ali Ibn Abi Talib [656-661]

Damascus:

Muawiya [661-680]
Yazid-1[680-683]
Muawiyah-2[683-684]
Marwan [684-685]
Abd al Malik [685-705]
Al-Walid-1[705-715]
Sulayman [715-717]
Umar-2[717-720]
Yazid-2[720-724]
Hisham [724-743]
Al-Walid-2[743-744]
Yazid-3[744]
Ibrahim [744]
Marwan-2[744-750]

BAGHDAD:

Abdul Abbas as saffah [750-754]
Al Mansur [754-775]
Al-Mahdi [775-785]
Al-Hadi [785-786]
Harun Al Rashid [786-809]
Al Amin [809-813]
Al Mamun [813-833]
Al Mutassim [833-842]
Al Watiq[842-847]
Al Mutawakkil[847-861]
Al Muntasir[861-862]
Al Mustain[862-866]
Al Mutazz[866-869]
Al Muhtadi[869-870]
Al Mutamid[870-892]
Al Mutadid[892-902]
Al-Muktafi[902-908]
Al-Muqtadir[908-932]
Al Qahir[932-934]

Ar-Radi[934-940]
Al-Muttaqi[940-944]
Al Mustakfi[944-946]
Al Muti[946-974]
At-Tai[974-991]
Al-Qadir[991-1031]
Al-Qaim[1031-1075]
Al-Muqtadi[1075-1094]
Al-Mustazhir[1094-1118]
Al-Mustarshid[1118-1135]
Ar Rashid[1135-1136]
Al Muqtafi[1136-1160]
Al Mustanjid[1160-1170]
Al Mustadi[1170-1180]
An-Nasir[1180-1225]
Az-Zahir[1225-1226]
Al Mustansir[1226-1242]
Al Mustasim[1242-1258]

CAIRO:

Al-Mustansir-2[1261-1262]
Al-Hakim[1262-1302]
Al-Mustakfi[1302-1340]
Al-Hakim-2[1340-1352]
Al Mutadid-1[1352-1362]
Al-Mutawakkil-1(1st)[1362-1383]
Al Wathiq-2[1383-1386]
Al Mutasim[1386-1389]
Al-Mutawakkil-1(2nd time) [1389-1406]
Al-Mustain[1406-1414]
Al-Mutadid-2[1414-1441]
Al-Mustakfi-2[1441-1451]

OTTOMAN EMPIRE:

Mehmed-2[1451-1481]
Beyazid-2[1481-1512]
Selim-1[1512-1520]
Suleiman the great[1520-1566]
Selim-2[1566-1574]
Murad-3[1574-1595]
Mehmed-3[1595-1603]
Ahmed-1[1603-1617]
Mustafa-1(1st)[1617-1618]
Osman-2[1618-1622]
Mustafa-1(2nd)[1622-1623]
Murad-4[1623-1640]

Ibrahim-1[1640-1648]
Mehmed-4[1648-1687]
Suleiman-2[1687-1691]
Ahmed-2[1691-1695]
Mustafa-2[1695-1703]
Ahmed-3[1703-1730]
Mahmud-1[1730-1754]
Osman-3[1754-1757]
Mustafa-3[1757-1774]
Abu-al-Hamid-1[1774-1789]
Selim-3[1789-1807]
Mustafa-4[1807-1808]
Mahmud-2[1808-1839]
Bad-ul-Mejid-1[1839-1861]
Abd-ul-Aziz[1861-1876]
Murad-5[1876]
Abd-ul-Hamid-2[1876-1909]
Mehmed-5[1909-1918]
Mehmed-6[1918-1922]

Republic of Turkey:

Abdul Mejid-2(ceremonial Caliph)- [1922-1924]

To be continew..because new Khalifas are coming very very Soon. ;)

Collected by:
Brother
Sanzid Ahmed San

Last letter of a Mujaheedeen to his Wife

Ghazi Anwar Pasha was from amongst those great Mujahideen of Turkey who had spent all his life fighting against the enemies of Islam.

Eventually he was martyred by the Russians. Only a day prior to this he sent a letter to his wife, Najiya Sultana. This letter is so touching and thought provoking that every young man should read it. An inspiring account of Mujahideen from the Ottaman period.

My Dearest Najiyya,

My life companion and fountain of happiness and joy dearest Najiya. The Almighty Allah is your guardian. Your last letter is in front of me at this moment. Believe me, this letter of yours will always be close to my heart. I cannot see your face but in between the lines and words of your letter I can see your beautiful fingers which used to play with my hair in the dark interior of tent, occasionally your picture fills my eyes. Alas, you write that I have forgotten you and that i do not care for your love. You say that I have broken your loving heart and playing with fire and blood in a distant forsaken and I am unmindful of a woman who spends the night anxiously counting the stars. You also say that I like war and my sword. But little did you realise when writing these words of yours, which undoubtedly were written with sincerity, out of deep love and devotion for me, will my heart.! How can I convince you [words are inadequate] that there is no one dearer to me in this world than you. You are the culmination of all my love and affection. I have never loved anyone before but you have stolen my heart. Then what has separated me from You? O the joy of my heart! You can ask this question in a proper manner. Listen! I am not away from you because I desire material gains of wealth nor is it because I wish to establish a kingdom or throne for myself as my enemies have publicly intimated. The only reason that I am away from you is that Allah 's Obligatory Command has brought me here. There is no greater fardh of Allah than Striving in the path of Allah. It is this command of Allah, the intention of fulfilling it entitles a person a place in Jannah. Alhumdulillah I not only have the intention to fulfil this command but am actively carrying it out. Your absence

{judai}, like an arrow is cutting my heart into pieces every moment. Not with standing this I am happy in this separation as it is your true love, and your love which is the greatest test, a challenge to my intention and resolution of striving in the path of Allah Subhanu Wata ’aala. I thank Allah Ta’ala a thousand times that I have been victorious in this test and have been successful in putting Allah ’s love and command before my life, love and the pleasure of my desire {nafs}. You also, my darling must thank Allah Ta ’ala and be happy that your husband possesses such a strong Emaan that he can always sacrifice your love for the love of Allah. My wife, Your Jihad is that you must put Allah ’s love before your love and pleasure and you must make the bond of love between your husband and you stronger. Look, never ever pray that your husband must come safe and sound from the path of Allah into your loving arms. This prayer is selfish and Allah will not be pleased. Rather let your prayer be this, that Allah accept the striving of your husband and bring him back successfully otherwise let his lips imbibe the cup of martyrdom. These lips you know my darling have never been touched or dirtied by alcohol, but have always been kept busy with reciting the Holy Qur ’an and humming the glory and praises of Allah Subhanu Wata ’aalah. Dearest Najiya! How blessed will that moment be when in the path of Allah this head which you affectionately called beautiful will be separated from the body which in your eyes was not a soldier ’s body but a beloved’s body! Anwar’s greatest wish is to be martyred and be judged on the day of Qiyammah with Hadrat Khalid bin Waleed {R.A.}, This world is a temporary one, Death will definitely come, Then why fear death? If death is definite, then why should a man die lying on a bed? Death in the path of Allah is not death but indeed life,everlasting life. Najiayya listen to my will! If I am martyred you must marry by brother Noori Pasha. After you, the dearest peron to me is Noori. It is my wish that after my demise he will faithfully care for you during your life time. My next wish is that all the children you bear tell them about my life and send all of them out in the Path of Allah for the uplifment of Deen. Remember if you do not fulfil this wish of mine, I will be angry with you in Jannah. Farewell, my dearest! I don’t know why my inner feelings tell me that after this letter I will never be able to write another letter to you. It is no wonder that I may be martyred tomorrow. Look! make sabr, on my death be happy and do not mourn, because my death in the path of Allah is an honour for you. Najiyya! I beg leave of you and in the world of thought I am embracing you. Insha ’Allah we will meet in Jannah and thereafter we will never part.

Your Anwar,

Ghazi Anwar Pasha was martyred the following day...

"Think not of those who are killed in the Way of Allah as dead. Nay, they are alive, with their Lord, and they have provision."[3:169]

Collected by:
Brother
Sanzid Ahmed San

How a Pearl Develops: A Khutbah for Muslim Women

December 1, 2010 at 11:26 PM

When news of the Christian army that had prepared on the horizons to wipe out Islam reached Abu Qudaamah Ash-Shaamee, he moved quickly to the mimbar of the masjid. In a powerful and emotional speech, Abu Qudaamah ignited the desire of the community to defend their land � jihaad for the sake of Allah. As he left the masjid, walking down a dark and secluded alley, a woman stopped him and said, "As salamu alaykum wa Rahmatullaah!" Abu Qudaamah stopped and did not answer. She repeated her salam again, adding "this is not how pious people should act." She stepped forward from the shadows. "I heard you in the masjid encouraging the believers to go for jihaad and all I have is this�" She handed him two long braids. "It can be used for a horse rein. Perhaps Allah may write me as one of those who went for jihaad."

The next day as that Muslim village set out to confront the crusader army, a young boy ran through the gathering and stood at the hooves of Abu Qudaamah's horse. "I ask you by Allah to allow me to join the army."

Some of the elder fighters laughed at the boy. "The horses will trample you," they said.

But Abu Qudaamah looked down into his eyes as he asked again, "I ask you by Allah, let me join."

Abu Qudaamah then said, "On one condition; if you are killed you will take me with you to Jannah amongst those you will be allowed to intercede for."

That young boy smiled. "It's a promise."

When the two armies met and the fighting intensified, the young boy on the back of Abu Qudaamah's horse asked, "I ask you by Allah to give me 3 arrows."

"You'll lose them," said Abu Qudaamah.

The boy repeated, "I ask you by Allah to give me them."

Abu Qudaamah gave him the arrows and the boy took aim. "Bismillah!" The arrow flew and killed a Roman. "Bismillah!" The second arrow flew, killing a second Roman. "Bismillah!" The third arrow flew, killing a third Roman. An arrow then struck the boy in the chest, knocking him off the horse. Abu Qudaamah jumped down to his side, reminding the boy in his final breaths, "Don't forget the promise!"

The boy reached into his pocket, extracted a pouch and said, "Please return this to my mother."

"Who's your mother?" asked Abu Qudaamah.

"The women that gave you the braids yesterday."

Think about this Muslimah. How did she reach this level of taqwa where she would sacrifice her hair and her son? Indeed, she spent her life in the obedience of Allah, and when exam time came, she passed. Not only did she pass herself, but her children shone with that same beauty of eman; children that she herself raised.

Most often the lectures, khutbahs, and talks are all directed to the Muslim men. We forget that from the hady (guidance and way) of RasulAllah sal Allaahu alayhi wa sallam was that he would allocate a specific day of the week to teach the women. Women would come up to him in Hajj, in the street, and even in his home to ask him questions about the deen. At the Eid salah, after addressing the men, he would take Bilal and go to the women�s section and address the women. Allah revealed an entire surah by the name of An-Nisaa� (The Women), another by the name of Maryam (Mary), and yet another by the name of Al-Mujaadalah (The Woman Who Pleads). It is in enlivening this Sunnah that today this speech shall be addressed to the believing women � al-mu'minaat.

Dear sister, dear mother, and dear daughter, everyone is looking for happiness and fun, and I am sure that you are not excluded. Where is that happiness and fun though? And where and when do you want that happiness? Do you want to have �fun� in this life at the expense of the hereafter? Or is it in the hereafter, when you meet Allah, that you want to be happy?

Everywhere you go you shall find a swarm of people, media, and culture swearing to you that happiness is the happiness of the dunya. Is it really happiness though? On the Day of Repayment, Allah shall take the most �happiest� kafir of the dunya and dip him in Jahannam (Hellfire). Then He shall ask him, "Have you ever seen any happiness?" The Kafir will say, "Never!"

Nay, the happiness is only the happiness of the hereafter no matter what happens in this dunya. Allah shall bring on the Day of Repayment the most tested human and dip him in Jannah (Paradise). He shall then ask him, "Have you ever seen sadness?" And that person shall say, "Never!"

And don't think that this happiness and fun is exclusive to the Hereafter. It is very much tied to this life as well. Listen and understand the words of Allah:

Whoever works righteousness, whether male or female, while he [or she] is a true believer, verily to him We will give a good life [in this world with respect, contentment and lawful provision], and We shall pay them certainly a reward in proportion to the best of what they used to do [i.e. Paradise in the Hereafter] (An-Nahl 16/97).

Dear sister, you have to understand that you or anyone may enter Hellfire. By Allah, we are not better than Fatimah, the daughter of Rasul Allah sal Allaahu alayhi wa sallam. And he said to her, "O Fatimah, the daughter of Muhammad, ssk me whatever you wish from my wealth, for I shall avail you nothing to Allah." Meaning that it doesn't matter if you're my daughter; if you don't work for Jannah, saying to Allah that my father is so and so will not help you in any way.

Islam is filled with many mu'minahs who completed their taqwa of Allah. When the other girls put up posters of kafir singers, athletes and actresses, you should put up posters in your heart of Fatimah and many other mu'minahs.

One of these women was Aasiyah, the wife of Fir'own. Her eman in Allah thrived under the shadow of someone who said, "I am your Lord, Most High!" When news reached Fir'own of his wife's eman, he beat her and commanded his guards to beat her. They took her out in the scalding noon heat, tied her hands and feet, and beat her perpetually. Who did she turn to? She turned to Allah! She prayed, "My Lord, build for me a home with you in Paradise, save me from Fir'own and his deeds, and save me from the transgressive people."

It was narrated that when she said this, the sky opened for her and she saw her home in Paradise. She smiled. The guards watched astonished � she's being tortured and she smiles? Frustrated, Fir'own commanded a boulder to be brought and dropped on Aasiyah to crush her to death. But Allah took her soul before the boulder was brought and she became an example for all the believing men and women till the end of time:

And Allah has set forth an example for those who believe: the wife of Fir'own [Pharaoh] when she said, "My Lord, Build for me a home with You in Paradise, and save me from Fir'own and his deeds, and save me from the transgressive [disbelieving people] (At-Tahreem 66/11).

When we talk about jihaad and shuhadaa' (martyrs), do you know who the first Muslim in Islam to be killed in the path of Allah was? It was Summayah, the mother of Ammar. When Abu Jahl heard of her, her husband Yaasir, and her son Ammar�s Islam, he whipped them all and beat them, so much so, that RasulAllah would pass by them as they went through this test of their eman and would say to them, �Be patient, O Jannah!�

One day, as Abu Jahl beat Sumayyah, she refused to recant her deen; something that enraged Abu Jahl. He took a spear as she lay on the burning sand looking up to the sky, and he speared through her midsection. She was the first of her family and the entire ummah to meet Allah as a martyr.

Dear sister, our role models come from the Qur�an. You may have heard the story of the boy and the king. When the entire village became Muslim by the death of that young boy, the king ordered that an enormous fire be kindled and all those who would not recant their religion be burned alive. A mu'minah, stood with her baby over the fire. She looked at her baby, and seeking her child's weakness and innocence, she considered turning her back. The baby said to her, "What are you waiting for mother. Go forward, for you are on the truth!" She nodded. Then, with her baby in hand, she was pushed to her death.

And they ill-treated them for no other reason than that they believed in Allah, exalted in power, worthy of all praise! / Him to Whom belongs the dominion of the heavens and the earth! And Allah is witness to all things (Al-Buruj 85/8-9).

And dear sister, your role models can also come to you from today. As her son tells us, a senior woman in a Muslim land decided that all the vanity that normally happens in the gatherings of women was not for her. She turned to salah and praying at night, and in her old age, she found herself calling to her son one night from her prayer room. He son says, "I came in and she was in sajdah saying that she was paralyzed!" Her son took her to the doctors and she began a cycle of rehabilitation, but there was little hope. She then commanded her son to take her back home, back to her prayer room, back to that sajdah. As she prayed to Allah in her sajdah, the night came and she again called to her son. "Astawdi'ukallaah alladhee laa yadee'u wa daa'i'uh," which means, "I leave you in the trust of Allah, and whenever something is left in Allah's trust it is never lost." She passed away in her sajdah. Her muscles froze in that position and so they had to wash her body as she was in sajdah. They prayed janazah for her as her body was in sajdah. They carried her to the graveyard as her body was in sajdah. They buried her as she was in sajdah. The Prophet sal Allaahu alayhi wa sallam said that we shall all be resurrected on what we died on; she shall be resurrected on the day of Judgment in sajdah to Allah � jalla jalaaluhu wa taqaddasat asmaa'uhu - because that it how she lived and died.

There are many other stories that we know about of powerful believing mothers, wives and sisters, and many that Allah only knows about. Whenever a halaqah is going on, the Muslim women outnumber the men. Go to an Islamic teachers or schools conference, attend a lecture and you shall see the mismatch of sisters to brothers. Sometimes it is sad to see all these brothers lacking the motivation that many muslimahs have. But if there is a beautiful sign in all this, it is that, in sha Allah ta'aala, those sisters are going to raise an army of believing men and women in the coming generation, wAllahu Akbar!

When Imam Ahmad was still young, his father died. He would tell his students of the work his mother went through in raising him, and he would pray for her. In the cold Baghdad nights, she would wake long before him to warm the water so that her son Ahmad could make wudu for Fajr. Then she would wrap him in blankets, she herself cloaked in her jilbaab. She would guide him through the dark, cold alleys to reach the main masjid long before Fajr so that her son could get a good seat in class. Her son Ahmad, at that age in grade 2 or 3, would sit all day long studying Qur�an and Sunnah, and she would wait for him to finish so that she could drop him home safely. At the age of 16, she prepared money and food for him and told him, "Travel for your search of knowledge." He left for Makkah and Madinah and many other places, and met many great scholars. She raised Ahmad to become one of the four greatest imams in Islam.

PART II

Dear sister, after all this, ask a non-Muslim what it is that he wants from you. Does he want you to be liberated? Liberated from what? From Allah and his Messenger? From the Qur�an and the Sunnah? From Jannah? From this deen that Allah chose for you?

And what is he going to give you in return? Happiness? By Allah, he does not own any happiness to give. Is he going to give you love and protection from punishment in the grave and from the gatekeepers of Hellfire and from death? Why is it that they want to liberate young beautiful women? Why don't they liberate the seniors? Why don't they liberate the indigenous? Why don't they liberate the inmates? Why is their target audience a young, skinny and tall woman (their definition of beauty) between the ages of 13 � 28? And why is their first call for you to take off your hijab?

Remember that friend � if you consider him so � carefully, for without any doubt, by Allah, he shall be your bitterest enemy on the Day of Repayment.

Friends on that day will be foes, one to another � except the Righteous (Al-Zukhruf 43/67).

One kafirah summed up exactly what they think of women, "It's not who you are, it's what you wear and what you look like!" And listen to Fabian, a French 'model,' as she spit on the fashion industry. "Fashion houses made me into a mannequin, a wooden idol. The mission: to manipulate hearts and alter minds. I learned how to be worthless, nothing on the inside, but cold. We lived in a world of filth."

When the Prophet sal Allaahu alayhi wa sallam stood on the plain of Arafah and gave his farewell speech, he said to the ummah, "Treat the women kindly!" History records that in Europe, in the same year, at the same time that Islam was saying this, the Christian clergy were arguing whether a woman was a human or an animal! Those clergymen are the ancestors of the kuffar that now want to 'liberate' you.

There is much more than can be said. I shall conclude with the advice of RasulAllah sal Allaahu alayhi wa sallam to every Muslim mother, daughter, and wife:

"If the woman prays her five (salah), fasts her month (of Ramadan), protects herself (from committing zina), and listens to her husband, it will be said to her, that from any door you wish, enter Paradise!"

O ye who believe! Give your response to Allah and His Messenger, when He calls you to that which shall give you life; and know that Allah cometh between a man and his heart, and that it is He to Whom ye shall [all] be gathered (Al-Anfal 8/24).

Allah and His Messenger are calling you to life. Dear sister, reply!

Collected from:
Brother
Muhammad Alshareef

THE WORLD OF JINNS

December 2, 2010 at 12:09 AM

Throughout history man has always had a deep attraction for the supernatural and the unseen. The existence of a world parallel to our own has always fascinated people. This world is commonly referred to as the spirit world, and almost every set of people have some concept of one. With some people, these spirits are no more then the souls of dead people- or ghosts. With others, spirits are either the forces of good or the forces of evil - both battling against one another to gain influence over humanity. However, both of these explanations are more in tune with folk tales and fantasy. The true explanation of such a world comes from Islam. Like every other way, Islam also claims to explain this realm of the unseen. It is from this realm that Islam explains to us about the world of the Jinn. The Islamic explanation of the Jinn provides us with so many answers to modem day mysteries. Without the knowledge of this world, the Muslims would become like the non-Muslims and be running around looking for any old answer to come their way. So, who or what are the Jinn?

Existence

The Jinn are beings created with free will, living on earth in a world parallel to mankind. The Arabic word Jinn is from the verb 'Janna' which means to hide or conceal. Thus, they are physically invisible from man as their description suggests. This invisibility is one of the reasons why some people have denied their existence. However, (as will be seen) the affect which the world of the Jinn has upon our world, is enough to refute this modern denial of one of Allah's creation. The origins of the Jinn can be traced from the Qur'an and the Sunnah. Allah says:

"Indeed We created man from dried clay of black smooth mud. And We created the Jinn before that from the smokeless flame of fire"

(Surah Al-Hijr 15:26-27)

Thus the Jinn were created before man. As for their physical origin, then the Prophet (saws) has confirmed the above verse when he said: "The Angels were created from light and the Jinn from smokeless fire" [1]. It is this description of the Jinn which tells us so much about them. Because they were created from fire, their nature has generally been fiery and thus their relationship with man

has been built upon this. Like humans, they too are required to worship Allah and follow Islam. Their purpose in life is exactly the same as ours, as Allah says:

"I did not create the Jinn and mankind except to worship Me"

(Surah Ad-Dhariyat 51:56)

Jinn’s can thus be Muslims or non-Muslims. However, due to their fiery nature the majority of them are non-Muslims. All these non-Muslim Jinns form a part of the army of the most famous Jinn, Iblis- the Shaytan[2]. Consequently, these disbelieving Jinn’s are also called Shaytans (devils). As for the Jinn’s who become Muslims, then the first of them did so in the time of the Prophet (saws) when a group of them were amazed by the recitation of the Qur'an. Allah orders the Prophet to tell the people of this event:

"Say (O' Muhammed): It has been revealed to me that a group of Jinn listened and said; 'Indeed we have heard a marvelous Qur'an. It guides unto righteousness so we have believed in it, and we will never make partners with our lord'"

(Surah Al-Jinn 72:1-2)

In many aspects of their world, the Jinn are very similar to us. They eat and drink, they marry, have children and they die. The life span however, is far greater then ours. Like us, they will also be subject to a Final Reckoning by Allah the Most High. They will be present with mankind on the Day of Judgement and will either go to Paradise or Hell.

Abilities

That which clearly distinguishes the Jinn from mankind, are their powers and abilities. Allah has given them these powers as a test for them. If they oppress others with them, then they will be held accountable. By knowing of their powers, we can often make sense of much of the mysteries which go on around us. One of the powers of the Jinn, is that they are able to take on any physical form they like. Thus, they can appear as humans, animals’ trees and anything else. Over the last few years the interest in the subject of aliens and UFO's has become heightened. Programmers such as the X-files and the Outer

limits have increased the popularity of the theory that aliens exist. Thousands of people have sighted strange looking creatures all over the world. These sightings however, have still not proven substantially that aliens exist. Rather - and it seems more plausible all the sightings of such creatures were just Jinns parading in different forms. So the next time you see something that looks like E.T, its most probably just a wicked Jinn trying to scare and confuse you!

The ability to possess and take over the minds and bodies of other creatures is also a power which the Jinn have utilised greatly over the centuries. This however, is something which has been prohibited to them as it is a great oppression to possess another being. Human possession is something which has always brought about great attention. But the true knowledge of this subject is rare amongst the people. Over the last 3 decades the subject of possession has become very commercialized. During the 70's films such as The Exorcist and Rosemary's Baby were used to educate people about possession. However, because such institutions (the film industry) were heavily influenced by Christianity, knowledge of the subject was non-existent. Rather than educate people about Jinn possession, films such as The Exorcist just tended to scare the living daylights out of us![3] Only through Islam can we understand such a phenomenon. We know as Muslims, that Jinn’s possess people for many reasons. Sometimes it is because the Jinn or its family has been hurt accidentally. It could be because the Jinn has fallen in love with the person. However, most of the time possession occurs because the Jinn is simply malicious and wicked. For this reason, we have been told by the Prophet (saws) not to loiter in those places where the Jinn’s reside, e.g. graveyards, ruins, deserts, market places etc. We have also been commanded to recite the Qur'an frequently in our houses as the Prophet (saws) said: "Indeed, the shaytan flees from the house in which Surah Al-Baqarah (the 2nd chapter of the Qur'an) is recited" [4].

If a person does become possessed, then the name of Allah has to be used in expelling the Jinn. If we look at the practice of the Prophet and his companions, we find many duas (supplications) to exorcise the Jinn. All these duas invoke Allah to help the possessed person. How contrary this is to many modern-day exorcists. Many exorcists, Muslim and non-Muslim, often invoke the names of others besides Allah to exorcise the Jinn [5]. When the Jinn does leave, these people believe that their way was successful. However, this is a ploy of the Jinn, as it knows that if it obeys the exorcist, then it has succeeded in making him worship others besides Allah i.e. commit shirk. The Jinn often returns when

the exorcist leaves, as it knows that nothing except the words of Allah can stop it from oppressing others.

It is not only humans which are possessed, but also animals, trees and other objects. By doing this, the evil Jinn hope to make people worship others besides Allah. The possession of idols is one way to do this. Not so long ago the world-wide phenomenon of Hindu idols drinking milk, shocked the world. From Bombay to London, Delhi to California, countless idols were lapping up milk. Ganesh[6] the elephant god, Hanuman the monkey god and even Shiva lingam, the male private organ(!), all seemed to guzzle down the milk as if there was no tomorrow! Unfortunately people were taken in by this (including Muslims) and many flocked to feed (?) the Hindu gods. Anyone who knows about Jinn possession, will undoubtedly know that this is a classic attempt to make people commit shirk. And it worked, as many people started to worship these lifeless pieces of wood and marble. Anyone with half a brain would say to themselves, 'why on earth does a god need to be fed?!! Surely if Ganesh, Hanuman or Shiva were divine then they wouldn't need feeding?' However, such common sense seemed to be lacking as the Jinn’s played havoc with these gullible people.

The Occult

Through their powers of flying and invisibility, the Jinn are the chief component in occult activities. Voodoo, Black magic, Poltergeists, Witchcraft and Mediums can all be explained through the world of the Jinn. Likewise, so can the illusions and feats of magicians. Because the Jinn can traverse huge distances over a matter of seconds, their value to magicians is great. In return for helping them in their magic, the Jinn’s often ask for the magicians to sell their souls to them and even to Iblis. Thus the magicians take the Jinn and Iblis as lords besides Allah. In our day, some of the feats performed by magicians and entertainers are without doubt from the assistance of the Jinn. Making the Statue of Liberty disappear, flying across the Grand Canyon and retrieving a ship from the Bermuda Triangle[7], have all been done by the Jewish magician David Copperfield. There is NO way that a man could do such things without the assistance of the Jinn. It would not be surprising therefore, if David Copperfield had sold his soul to Iblis himself. Because of their involvement with the Jinn, and its result in shirk, the Prophet (saws) said: "The prescribed punishment for the magician is that he be executed by the sword" [8]. Some may argue that

this is barbaric, but if, the likes of David Copperfield truly had powers, then they could just put their heads back on again!!

One of the most frequent activities associated with the Jinn, is fortune telling. Before the advent of the Prophet (saws) fortune-tellers and soothsayers were wide spread. These people would use their associates from the Jinn to find out about the future. The Jinn’s would go to the lowest heaven and listen to the Angels conversing amongst themselves about events of the Future which they heard from Allah. The Jinn’s would then inform the fortune-tellers. This is why before the time of the Prophet (saws) many fortune-tellers were very accurate in their predictions. However, upon the Prophet's arrival the heavens were guarded intensely by the Angels, and any Jinn who tried to listen was attacked by meteors (shooting stars):

"And We have guarded it (the heavens) from every accursed devil, except one who is able to snatch a hearing and he is pursued by a brightly burning flame"

(Surah Al-Hijr 15:18)

The Prophet (saws) also said: "They (the Jinn) would pass the information back down until it reaches the lips of a magician or fortune-teller Sometimes a meteor would overtake them before they could pass it on. If they passed it .. being struck, they would add to it a hundred lies" [9]. Thus, it is clear from this as to how fortune-tellers get predictions of the future right. It is also evident as to why they get so many wrong. Men like Nostradamus [10] are an example, as some of his predictions of the future were correct whilst many were completely wrong. Unfortunately, the amount of fortune telling which occurs amongst the Muslims is also increasing. By visiting Muslim lands such as Morocco, one is able to see as to how much inter Jinn-fortune-teller activity there really is. If you look up at the sky on a clear night in Morocco, you will see the heavens ablaze with shooting stars! A clear display of the devils being chased away from the heavens.

Fortune-tellers also operate through the Qareen. The Qareen is the Jinn companion which is assigned to every human being. It is this Jinn which whispers to our base desires and constantly tries to divert us from righteousness. The Prophet (saws) said: "Every one of you has been assigned a companion from the Jinn. The companions asked: Even you O' Messenger of Allah? And the Prophet replied: Even me, except that Allah has helped me

against him and he has submitted. Now he only tells me to do good" [11]. Because the Qareen is with a person all his life, it knows all that has happened to the person from the cradle to the grave. By making contact with the Qareen, the fortune-teller is thus able to make out that it is he who knows about the person. He looks in his crystal ball or the palm of a person and proceeds to amaze him with knowledge which no one else knows [12]. The severity of going to a fortune-teller is such that the Prophet (saws) said: "The prayer of one who approaches a fortune-teller and asks him about anything, will not be accepted for forty days or nights" [13] and: "Whosoever approaches a fortune-teller and believes in what he says, has disbelieved in what was revealed to Muhammed" [14]

The effects of the Jinn are not just limited to fortune-tellers. Other activities such as oujia boards and seances, which are used to contact the dead, are manipulated by the Jinn. 'Are you there Charlie? Speak to us Charlie!!' are the sort of words spoken by anxious relatives (names are obviously different!) seeking to make contact with their loved ones. And it is when the Jinn starts to talk and communicate as 'Charlie', that the people are truly fooled[15].

One of the biggest manipulations of the Jinn is through visions. Through these visions the Jinns are more likely to lead people away from the worship of Allah then any other way. When a person sees a vision in front of his eyes it is something which is very hard to explain away. Only by having knowledge of the world of the Jinn and conviction in Allah, can a person fight such a trial. The countless numbers of visions of Jesus Christ and the Virgin Mary over the centuries has been a popular choice for the devils. It almost seems as if leading Christians astray is the most easiest trick for the Jinns! Not only are Christians fooled by these visions, but often the Jinns possess and begin to talk from their voices. To the Christians this is known as the tongues of the Angels and thus a proof for their faith. However, the amount of unintelligible nonsense and rubbish which is heard is a clear proof that this is in fact the tongues of the devils! For other people, visions of their parents or relatives are commonplace. By taking on the form of peoples parents, the Jinn’s can convince people that the souls of dead people still mix with the people of the earth. This is why so many people believe in ghosts.

The onslaught of satanic visions has also hit the Muslims. Many Muslims claim to have seen visions of the Prophet Muhammed (saws) and even Allah! By doing this, Shaytan is able to lead astray the weak Muslims. Through such

visions, Muslims are often told that the commands of Islam are not applicable to them. The Jinn’s tell them that Prayer, Fasting, Hajj etc. are not obligatory for them. It is a great deception and unfortunately one which has been very effective. The extent of satanic visions still continues to this day. The recent death of Diana Princess of Wales sparked off great love and adoration for this woman. In fact the grief of the British people was such, that it was as if Diana was something divine. No sooner had the mourning of Diana reached its peak, that visions of her were already being seen at Hampton Court Palace! If these visions did occur, the desire of Iblis and his army of Jinn to capitalize on this event, was evident. Such visions are clear attempts by Iblis to lead mankind away from the path of Allah [16].

The world of the Jinn is one which is both sinister and intriguing. By knowing of this world we can explain many of the mysteries and issues which bother us. By doing this we can avoid the extremes which the people have gone to; nothing being more extreme then worshipping others besides Allah. By learning the Tawheed of Allah, we defend ourselves from these hidden allies of Iblis:

"Indeed he (Iblis) and his tribe watch you from a position where you cannot see them"

(Surah Al-A'raf 7:27)

Maybe there is a Jinn sitting in the corner of your room right now, or even one behind you. If so, then how will you deal with this creation of Allah? Learn Islam properly and you will be able to deal with all of Allah's creation - and not just the Jinn. By becoming true Muslims and followers of Islam, the fear of Iblis, Jinn’s and anything else will leave us - nothing will touch the Believer unless Allah wills.

Collected From:
Brother
Sanzid Ahmed San

REASONS WHY NATIONALISM IS HARAM.

December 2, 2010 at 12:13 AM

We r living in 21st century.In todays World Nationalism is a sence which is very deeply rooted in Everybodys mind.Unfortunately Muslims r also involved in it.
But we must know Nationalism is the root to most of the problems in this World.
In todays time a muslim from Syria,Bangladesh or Pakistan thinks that his first Identity is that He is a Syrian,Bangladeshi or Pakistani.
This Haram in Islam.
Rasul (sm) said "Those who talk for Nationalism,work for nationalism believe in Nationalism r not among us" (Muslim)

One day in Madinah there was a little quarell between a man from Ansar and a Man from Mujaheer.so they called both their tribe members.Then Rasul(sm) came to them n ask them " Why r u behaving like in the times of Zaliaat? "

Rasul(sm) said "Those who dies for the sake of Nationalism has died a death of Zaliaat(ignorance)" (AHMED)

Now one may ask "Dont U know that Rasul(sm) said that Patriotism is a part of Iman??"
The answere is NO.
RASUL(SM) NEVER SAID THAT PATRIOTISM IS A PART OF IMAN.IT IS A SLOGAN INVENTED IN 16TH CENTURY IN EGYPT.

Again one may ask "Didnt Rasul(sm) cried for Mecca When he leaved it n Didnt he said The person who secure the border for a night has earned swab equal to Nafl salat of 1 month??"

Yes Rasul(sm) loved Mecca but that doesnt mean He was a Patriot.
We all have weakness to a Place where lived in from our birth..Rasul(sm) has that feeling.N thats why He prayed To Allah so that Allah may create the same feeling of him for Madinah.

N Rasul(sm) did said about the guarding the border of the state.
But first we Have to know what is a State according to Islam.

According to Islam the defination of a state is
"IT MUST B DAR-UL-ISLAM THAT MEANS ITS SECURITY MUST BE IN THE HANDS OF THE MUSLIMS N THE FULL IMPLEMENTATION OF ISLAMIC SHARIA MUST BE DONE"

But no country has these characters of a State in today's world.

Nationalism is sence which has corrupted the mind of Muslims by the Crusadors.

Before the 2nd World war British foreign Minister said "AS WE HAVE DESTROYED THE ISLAMIC KHILAFAH SO WE MUST BECAREFUL OF THE UNITY OF THE MUSLIMS.ANY UNITY IS SEEN AMONG THEM MUST B DESTROYED IMMEDIATLY."

Genaral Allenby of Britain when he enterd the Jerrusalem defeating the Ottoman Rule of Turkey he said "TODAY THE CRUSADES HAS ENDED"

Brothers please understand that WE ARE OPPRESSED TODAY BECAUSE WE HAVE FAILED TO B UNITED AS A SINGLE NATION BECAUSE OF THIS NATIONALISM.

If a jew where ever he was born can defend Israel forgetting Nationalism So y cant we Become United under 1 ruler to defend Islam ?

Jews have a common goal that is to be the ruling state of the world n when they r attacked they condem that throughout the world as an attack of their Nation.

Rasul(sm) said "THE UMMAH IS LIKE A BODY WHEN A PART OF THE BODY IS ATTACKED THE WHOLE BODY REACT"(MUSLIM)

IT IS A MATTER OF GREAT SHAME THAT TODAY JEWS R FOLLOWING THIS HADITH OF OUR RASUL(SM) BUT WE R NOT !!!

Let us take the Issue of Palestine n Kashmir.
Why being 200 crore in number we r being defeated by a small numbers of jews?

The root cause is Nationalism.

Why people in Sudan,Pakistan n Somalia r starving where the Arab lands r so rich for their oil?
The root cause is Nationalism.

This happened because We do not take the matter of Palestine n Kashmir as our own issue.
Even we do not our Ritghts !
Rasul(sm) said "A MUSLIM HAS THREE RIGHTS FROM EVERYWHERE
1.THE RIGHT OF FIRE
2.THE RIGHT OF WEALTH LYING UNDERNEATHA THE EARTH
3.THE RIGHT OF WATER" (TIRMIZI)

We do not know that we have the Rights over the Oils n Minarals of the Arab lands.
Today people of Gaza r starving but just in the south People Of Arabs r enjoying life !

Allah said "YOU WILL ALWAYS FIND THE JEWS N THOSE WHO R MUSHRIKS R MOST HOSTILE TO YOU" (TMQ SURA AL-TAUBAH:81)
THATS WHY WE R BEING OPPRESSED N WE CANT DO ANYTHING.

ITS A MUST FOR EVERY MUSLIM TO BE UNITED UNDER ONE CALIPH

RASUL (SM) SAID "THOSE U LEAVE THE ALLEGEANCE FROM THE UMMAH R NOT AMONG US" (MUSLIM)

HENCE ITS A MUST THAT WE MUST UPROOT NATIONALISM N MUST WORK FOR THE ESTABLISHMENT OF A UNITED NATION BY KHILAFAH UNDER ONE KHALIFAH.
Its because of our own sake.
Because Rasul(sm) said "IMAM/KHALIFAH IS NOTHING BUT A SHEILD FOR U" (MUSLIM)
N its a promice of our Rasul(sm) that we will succeed because He(sm) said "THERE WILL B MY PROPHEHOOD UPON U AS LONG AS ALLAH WANTS THEN ALLAH WILL RAISE IT THEN THERE WILL B A KHILAFAH THEN ALLAH WILL RAISE IT THEN THERE WILL B RULE BY COSENT THEN ALLAH WILL RAISE IT THEN

THERE WILL B A BRUTAL OPPRESSON UPON U AS LONG AS ALLAH WANTS N THEN THERE WILL B A KHILAFAH" (AHMED N MUSNAD)
O BROTHERS LET US FORGET NATIONALISM BECAUSE RASUL(SM) SAID "NEITHER ARABS NOR NON-ARABS R SUPERIOR TO ONE ANOTHER" (BUKHARI) N LET US WORK FOR KHILAFAH.
BECAUSE ALLAH SAID" O U WHO HAS BELIEVED ANSWERE THE CALL OF ALLAH N HIS RASUL WHEN HE CALL U TO WHICH GIVES U LIFE" (TMQ AL-ANFAL:24)

~PEACE~

Collected From:
Brother
Sanzid Ahmed San

(Kothin vab & Jotil Mood) vs Islamic responsiblity : The dilemma of muslim youths and An invitation to think ...

December 2, 2010 at 12:15 AM

Today's youth are constantly bombarded and enticed to a world of fake glamour where *Kothin*free mixing, *jotil bhab*, *short term prem*,*chorom unmadona* are predominant. We are pushed, instigated, and provoked to adopt a life which objective is the highest sensual pleasure.

Due to the effect of such brainwash and false hope the Muslim youth are *Chorom bhabe Chintito* - how to be a cool guy, how to be hit and fit, how to participate in every thing so that he or she can become *boss* among the *dosto's* ! Inevitably many Muslim youths quickly find themselves in the first dilemma and begin to wrestle with their consciousness. He is under *kothin* pressure to do certain things that he actually hates or doesn't want to do. He thinks: “If I want to be popular, impress others, become talk of the town then I will have to go to parties, drink, dance, wear clothes that I may not like to wear, try to manage a few girls friends....”. Girls are no different, they are faced with the same pressure and thinking. Eventually we decide not to think much about it and just go with the flow be it good or bad.

However, the sad reality is that if we accept the first invitation to the fashion shows or concerts, we create new problems for ourselves as the pressure doesn’t stop but goes on. Now we are asked for late night parties or drinking Others invite you to be like them in order to remove their own guilty feelings.

This leaves the Muslim youth with a real dilemma: should we go with the flow or stick to our principles and risk being called *“anti-social”*. So how do Muslim youths face this dilemma?

DIFFERING RESPONSES

Some people will accept everything from the western kufr culture wholeheartedly and totally forget Islam. So, they may not pray all year and when some so called ‘smart’ people attacks Islam they may even agree. This is seen as *‘bapok barabari’*; more commonly people choose to take the *'middle ground'*. So, they may enjoy the dance, occasionally drink & smoke pot (ganja) but still pray on Fridays and occasionally try to show their sympathy towards the Muslim ummah and defend their own belief, vowing not to get too deep into this matter as it may lead them into a world they are quite scared of.

However, the one who drinks but doesn't get drunk has **compromised** with Islam, the one who smokes pot but doesn't get high has **compromised with Islam** and the one who misses his daily prayers has also **compromised with Islam.**

Compromise is the basic reason behind the '*Identity Crisis'* within the Muslim youth. *Compromise* is what leads people to **'relax'** some parts of Islam that don't seem to fit in to their new lifestyle. This is why many youth limit Islam to something they do every Friday.

Many see nothing wrong with the ideas of *“Jibon ta mosto boro khaw daow furti koro”* or *“Jibon to Aktai”,* dreaming that after student life they will settle down and **then think about Islam**.Others may fully engage with their study, greeting fellow Muslims with complementary , *Assalaamu 'Alaykum* but leave Islam on the Shelf.

Some youth may even lose their emotions for Islam, becoming numb to the problems the Muslims are facing around the world, justifying themselves that it doesn't directly affect them or that they are only problems for the people of that nationality.

AN INVITATION TO THINK

As Muslim youth we are always in danger of falling into the trap of our society which abandons our belief or reduces Islam to a few *'rituals'*. In fact we must question ourselves and ensure that we understand our life.We are taught not to question the basic yet fundamental questions in life; *“Why am I a Muslim?”, “What is my purpose in Life”, “Is there really anything after death?” "what is the objective of my llife"*

These questions, although **basic**, may be sidelined or ignored by us and often remain confused in our minds. Some of us maybe dumbstruck with the question of *“Why are you a Muslim?”* others may answer, *“Because my Parents are”* yet if posed with the same question about their choice of career or degree course they would reply with an elaborate answer.

Some of us posed with these questions may say, *“Islam is the truth”* but when questioned further as to how to prove the truth of Islam they would give a *vague* reply.

We need to realize that **Islam is the definite truth**. Islam is not a belief like those of other religions and creeds, which resort to notions like, *“I can feel Jesus in my heart that's why I'm Christian”,* or *“Man is free to do as he pleases because he is good in nature”.* Rather we know for sure that Allah (SWT) exists and that the Qur'an is the word of Allah (SWT).

The Proof of Allah's (SWT) existence is found in our surroundings, which leads to the fact that everything in the universe couldn't have resulted out of nothing as some may have us believe. Allah (SWT) has emphasised this in many places in the Qur'an. He (SWT) says:

“Verily, in the creation of the heavens and the earth, and in the difference between night and day are signs for those who have minds” [TMQ Al-Imran: 190]

STICKING TO ISLAM

We as Muslim youth must take care to stay away from environments that are dominated by **drinks, drugs and premarital sex**. We believe in Allah (SWT), love our Prophet (saw), feel great about the sahaba's (ra), and the history of Muslim youths.We need to always remember that muslim is the person who submits his will to Allah unlike the *poshchima vogbadi* lifestyle.

Have you seen him who takes his own lust (vain desires) as his ilâh (god), and Allâh knowing (him as such), left him astray, and sealed his

hearing and his heart, and put a cover on his sight. Who then will guide him after Allâh? Will you not then remember? [Quran 45:23]

We should also know that Islam is not a matter of *"pick and choose",* rather we have to embrace Islam comprehensively unlike the Jews and the Christians.

Then do you believe in a part of the Scripture and reject the rest? Then what is the recompense of those who do so among you, except disgrace in the life of this world, and on the Day of Resurrection they shall be consigned to the most grievous torment. And Allâh is not unaware of what you do. [Quran 2:85]

SO WHAT DO I DO NOW?
Do I ignore my friends?Am I not allowed to go out with them at all?

These are very important questions when trying to understand our relationship with our friends, we shouldn't become the little *' modon'* sitting on his own never talking to anyone nor should we go with the flow doing everything everyone else does. Rather we should be those who discuss with our friends in order to show them the strength of Islam.

We should ask our friends, how he or she feels about his girlfriend or boyfriend? How Allah (swt) view such free-mixing? Is Uni life meant to be a place where you have as many partners as possible? Is it the objective of life to do as we will ignoring what is good and bad ? We should ask them how they feel about ' Prem- Protarona', deceiving and making vulgar CD's a practice that is common in the west. Our aim should not be to preach to them so that they run away each time they see us; rather we want to engage in discussion with them in the best manner possible.

As for going out with them, we should make them clear about where our limits are, but we should also let them know what we can do. We should take them out to places where no alcohol, no drugs or free fixing takes place. We should hang around with them as long as we are not involved in their lewdness. Overall our relationship with them should be on the basis that we are the ambassadors of Islam to them gaining their trust and helping them with their problems. *Fao time* pass doing worthless things will not give us anything in this world nor in the hereafter. Whilst at university, individuals spend hours of thought upon the topics of their courses and even their lives. It would be

hypocritical not to think about their belief and their real objective of life. The most definite thing in life is death, it would be irrational for us to ignore the inevitable and
attempt to escape thinking about it as so many do.

The Messenger of Allah (saw) said,

“The clever one is he who disciplined himself and worked for what is after death, and the feeble one is he who followed his desires, then made (vain) prayers to Allah.”

Collected From:
Brother
Zim Tanvir

Some Shariah evidence why establishing Khilafah is Compulsory

December 2, 2010 at 12:19 AM

Part1:

From the previous parts We came to know Establishment of Khilafah is a Farz.
So to work for it is also a farz.
One may ask how.
It is because :
WE KNOW ESTABLISHING SALAT IS A FARZ. BUT DOING WUDHU, IS IT A FARZ ?
YES OFCOURSE...BECAUSE WHAT LEADS TO A FARZ IS A FARZ ITSELF.
SHARIAH SAYS:

"THAT WHICH IS NEEDED TO ACCOMPLISH A DUTY IS ITSELF A DUTY"

Again Establishment of Khilafah is farz because Allah said the Rasul(sm) to rule according to the book of Allah.
Allah says

"AND RULE BETWEEN THEM BY THAT ALLAH REVEALED TO YOU N DO NOT FOLLOW THEIR VAIN DESIRES AWAY FROM THE TRUTH WHICH CAME TO YOU" [TMQ, SURA AL-MAIDAH:48]

ALLAH FURTHER SAYS
"AND RULE BETWEEN THEM BY THAT WHICH ALLAH REVEALED TO YOU AND DO NOT FOLLOW THEIR WHIMPS,AND BEAWARE THAT THEY MAY DEVIATE YOU AWAY FROM SOME OF WHICH ALLAH REVEALED TO YOU" [TMQ SURA AL-MAIDAH:49]

Again Allah commanded us to follow a khalifah who will rule according to Allah's will.

ALLAH SAYS

"O YOU WHO HAVE BELIEVE,OBEY ALLAH AND OBEY THE MESSANGER AND THOSE IN AUTHORITY AMONG U." [TMQ SURA AN-NISA:59]

Here the "THOSE IN AUTHORITY" is reffering to the Khalifah ruling by the rules of Allah.
No where in todays world there is such a ruler.HENCE ESTABLISHMENT OF KHILAFAH IS FARZ.
The following hadith proves that :-

Auf-Bin-Malik reported that Rasul(sm) said "THE BEST OF YOUR RULERS R THOSE WHOM U LOVE N THEY LOVE U N WHO PRAY FOR U N U PRAY FOR THEM N THE WORST OF YOUR RULERS R THOSE WHOM YOU HATE N THEY HATE U N U CURSE THEM N THEY CURSE U."
THEN THE COMPANIONS ASK: "YA RASUL ALLAH,SHALL WE NOT THEN DECLARE WAR AGAINST THEM?"
RASUL(SM) SAID:" NO AS LONG AS THEY ESTABLISH PRAYER AMONG U" (MUSLIM)

This Hadith clearly proves that in todays world Establishing Khilafah is a must.
Again "ESTABLISHING PRAYER" Means 'TO HOLD THE SHARIAH'
Because If it was salah then it would have been 'Establish salat'. To follow commandments of Allah means to "ESTABLISH PRAYERS"

Again Allah says "THOSE WHO DO NOT FOLLOW THE LAW(SHARIAH) OF ALLAH R KAFIRS" [TMQ SURA AL-MAIDAH : 44]

"THOSE WHO DO NOT FOLLOW THE LAW(SHARIAH) OF ALLAH R JALIM" [TMQ SURA AL-MAIDAH :45]

"THOSE WHO DO NOT FOLLOW THE LAW(SHARIAH) OF ALLAH R FASIQ" [TMQ SURA AL-MAIDAH : 47]

"AND [O MUHAMMED] WHEN YOUR LORD SAID TO THE ANGELS, ' INDEED , I WILL MAKE UPON THE EARTH A SUCCESSIVE AUTHORITY(KHILAFAH) ' THEY SAID 'WILL U PLACE UPON IT ONE WHO CAUSES CORRUPTION THEREIN N SHEDS BLOOD,WHILE WE DECLARE YOUR PRAISE N SANCTIFY YOU?" HE SAID

"INDEED,I KNOW THAT WHICH U DO NOT KNOW ." [TMQ SURA AL BAQARAH. 2:30]

Therefore in every ways it is proved that Establishing Khilafah is a Farz.

In my next notes I will Inshallah try to give u some concepts relating Al-Khilafah

~PEACE~

Part2:

All the Sahaba agreed upon the necessity of establishing a khalifa to the Prophet(sm) after his death.
The consensus of the companions(ra) on the establishment of a khalif manifested itself emphatically on the death of Rasul(sm). The companions delayed the burial of the prophet(sm) n engaged themselves in appointing a successor(khalifa) of him.It is known that the burial of any person is Farz,and it is haram for those who r suppossed to prepare the burial to engage themselves in anything else until they complete the burial. Inspite of this some of the Sahaba engaged in appointing a Khalifa.And the other Sahabas remain silent on their action and participated in delaying the burial for two nights..
Brothers please watch it very carefully Some of the Sahabas were given the promice of Jannat in the World...n all the Sahabas were very much literate in Shariah .As a result all of them cannot do haram...HENCE IT IS CLEAR THAT TO ESTABLISH KHILAFAH IS ONE OF THE GREATEST FARZ N ITS HARAM TO B WITHOUT ANY KHALIFA FOR TWO NIGHTS N THREE DAYS.
SO THOSE WHO WORK FOR ESTABLISHING KHALIFAH R DOING A FARZ WHICH IN TODAYS WORLD MANY OF US DONT KNOW.

(MORE EVIDENCE WILL B GIVEN IN THE NEXT NOTE)

~WASSALAM~

Part3:

From the previous parts We came to know Establishment of Khilafah is a Farz.

So to work for it is also a farz.
One may ask how.
It is because :
WE KNOW ESTABLISHING SALAT IS A FARZ. BUT DOING WUDHU, IS IT A FARZ ?
YES OFCOURSE...BECAUSE WHAT LEADS TO A FARZ IS A FARZ ITSELF.
SHARIAH SAYS:

"THAT WHICH IS NEEDED TO ACCOMPLISH A DUTY IS ITSELF A DUTY"

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Allah says

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ALLAH FURTHER SAYS
"AND RULE BETWEEN THEM BY THAT WHICH ALLAH REVEALED TO YOU AND DO NOT FOLLOW THEIR WHIMPS,AND BEAWARE THAT THEY MAY DEVIATE YOU AWAY FROM SOME OF WHICH ALLAH REVEALED TO YOU" [TMQ SURA AL-MAIDAH:49]

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Again Allah says "THOSE WHO DO NOT FOLLOW THE LAW(SHARIAH) OF ALLAH R KAFIRS" [TMQ SURA AL-MAIDAH : 44]

"THOSE WHO DO NOT FOLLOW THE LAW(SHARIAH) OF ALLAH R JALIM" [TMQ SURA AL-MAIDAH :45]

"THOSE WHO DO NOT FOLLOW THE LAW(SHARIAH) OF ALLAH R FASIQ" [TMQ SURA AL-MAIDAH : 47]

"AND [O MUHAMMED] WHEN YOUR LORD SAID TO THE ANGELS, ' INDEED , I WILL MAKE UPON THE EARTH A SUCCESSIVE AUTHORITY(KHILAFAH) ' THEY SAID 'WILL U PLACE UPON IT ONE WHO CAUSES CORRUPTION THEREIN N SHEDS BLOOD,WHILE WE DECLARE YOUR PRAISE N SANCTIFY YOU?" HE SAID "INDEED,I KNOW THAT WHICH U DO NOT KNOW ." [TMQ SURA AL BAQARAH. 2:30]

Therefore in every ways it is proved that Establishing Khilafah is a Farz.

In my next notes I will Inshallah try to give u some concepts relating Al-Khilafah

~PEACE~

Collected From:
Brother
Sanzid Ahmed San

A Lecture of mine in the Mosque of I.S.C.

December 2, 2010 at 12:22 AM

This is a full lecture of mine..

Bismillah-hi-Ràhmãnirraheem.
Assalamu-Alaikum-Wa-Rahmat-Ullah.

Today I am going to tell u about the method of our Rasul Muhammed(sm)...
Some days ago a friend of mine tell me to watch a movie which was related to violance of the present age relating Islam..Then he told me u have problem in your concept regarding establishing an Islamic state.There is no place violance in Islam.
Here my friend didnt know what was my real concept was.Though his misunderstanding is erased...
Actually today when any one who wanted to raise their voice for Idealogical Islam are being called 'terrorist'.Its because the wrong methodology of some groups like J.m.b,Huji,Al-Qaida etc....
Brothers please watch it very carefully Our Rasul(sm) has done Jihad-e-Qital after he got an Islamic state or Dar-ul-Islam..
He could have easily do jihad-e-Qital in Mecca ie in Dar-ul-kufr.
To do jihad -e-Qital we need to have an authority or Khilafah where Shariah is strictly implemented....
Our Rasul(sm) followed three stages in Dar-ul-Kufr.

(1)At the first stage He(sm) form a group n He(sm) would teach them.

(2)At second stage He(sm) n his group of sahabas started to give Dawah in the society.Again the at the same time they contineud the 1st Stage.

(3)At this stage He(sm) has given dawah to influential persons (like head of a tribe).Again in this stage they contineud 2nd n 1st stage.

We are today in Dar-ul-kufr ie. Where Islam is not implemented n the security is in the hand of kafirs.SO IN THE PRESENT SITUATION JIHAD-E-QITAL IS NOT EXISTING EXCEPT IN IRAQ,AFGANISTAN,KASHMIR N PHILISTINE N OTHER MUSLIM REGEON ACCUPIED BY KAFIRS.

We know jihad is farz for every muslin n it will remain farz until the Qiyamah.As a result to fulfill the farz we need to do intellectual jihaad done by our Rasul(sm) in Mecca....below some methods of those three stage is given.

* He invited his relatives n close one to Islam

*He streaghtnenth the aqliyyah and nafsiyyah of his Sahabas in Dar-ul-Aqram n imparted them to Islamic world view.

*Proclaiming the message in various way n he remain still despite the opposing Quraish.

*Travelling to Taif to meet their rulers

*Visiting the tribes for nusra (SHELTER)

*Sending Musyab(ra) in Madina for Dawah openly

*Taking bayah(allegiance) from Ansars

*Making hizrat in Madina

*Preparing the Army for jihaad.

*Setting out for Hajj

*Concluding the hudaibiah Treaty

*Sending message to Heracelos,kisra n Maqawis to convey the Message Of Islam through out the World.

*Conquest of Mecca n the battle of Hunyan and Rasul(sm) did not break down barriers to win over the people

As a result following his method we must :-
*give halaqah to develop the people giving Dawah

*develope ourselves to take leadership in Islam

*engage in dawah with people

*hold talks n seminars

*hold marches n demonstrations

*meeting imp. Persons who can assist in dawah.

*undertake political style

*study the evil plan of kufr rulers to save our brothers.

*send delegation n letters to governments n leaders.

INSHALLAH BY FOLLOWING THE METHOD OF ALLAH'S RASUL(SM) WE WILL ACHIEVE OUR GOALS TO ESTABLISH KHILAFAH,ESTABLISH PEACE,TO ESTABLISH ISLAM.
Wa Akhir e Dawah Al Hamdulillah
~PEACE~

Collected From:
Brother
Sanzid Ahmed San

Eclips of the Media

December 2, 2010 at 12:23 AM

Since the events of 9/11 n 7/7,Islam n Muslims have increasingly been on the recieving end of a barrage of criticism.Many of the Islamic thoughts n practises come under unprecedented attack under the banner of freedom.The caricatures of our beloved prophet Muhammed(sm) n the banning of hijab in France r just 2 examples of the attempts of western secular countries to malign Islam.This attack on Islam n Muslim is not restricted to a certain Islamic thoughts or practises.Rather the whole Islamic shariya concept n Islamic legal System is ferociously attacked.The media portrayal of life under sharia where beheading n lashing is an everyday occurance n these r now all to familiar images.

Since the demise of Islam at a state level(ie. KHILAFAH), the Shariah has ceased to be the basis of legislation in the Muslim world.What remains of the Shariah in the Muslim world is only a few scattered laws that are applied hapazardly.This has erroneously given the impression of unsuitability of Shariah in the 21st century to deal with new issues n to solve modern day to day problems.

The whole concept of Shariah is proved to b an unapplicable n irrelivent by the media. But Did Allah sent an unrealistic law?

R The rule of Shariah which is directly sent by Allah is unreal?

NO IT IS NOT.ALLAH SAID

"ALIF LAM RA. THIS IS A BOOK WHICH WE HAVE REVEALED TO U [O MUHAMMED], THAT U MIGHT BRING MANKIND OUT OF DARKNESS INTO THE LIGHT BY THE PERMISSION OF THEIR LORD-TO THE PATH OF EXALT IN MIGHT , THE PRAISWORTHY" (TMQ IBRAHIM, 14:1)

Collected From:
Brother
Sanzid Ahmed San

Why don’t you have a girlfriend?

December 2, 2010 at 12:54 AM

Why don’t you have a girlfriend?

This is not a very uncommon question, often we ask and are asked. In various ways this question is answered. Some common answers may be,
Person 1: I don’t feel like, because I have a lot of experiences of it, I don’t find any interest.
Person 2: I don’t because my family doesn’t allow it.
Person 3: I don’t because it causes a lot of expenses.
Person 4: I feel shame to have a girlfriend.
Person 5: I don’t believe the girls, they are selfish.
Person 6: I fear Allah, He has prohibited such relationship and I submit to Him.

Though none of them doesn’t have any girlfriend, first 5 persons are still guilty because none of these arguments are valid from Islamic reference point except the last one. If we further scrutinize these arguments we will see that the first 5 arguments indicate that the reasons behind *“not having a girlfriend”* devoid of the issue whether having a gf is permissible or prohibited, rather they are *subjective/temporary/relative* morality which may decline anyway. These definition or reason is not infallible, rather changeable and are relative in nature, situation may change with the change in other factors, i.e, social values, financial condition or other things.

For example, if person 1 somehow starts feeling interest in girls he will start it again. Person 2’s temporary feeling *“I shouldn’t have it”* will cease to exist when his family dies or permit him or if he somehow become courage enough to “damncare“ family. Person 3 will start finding a gf when he will have money. Person 4 will have to wait for becoming a bit shameless and “brave” to do so. Person 5 is actually waiting for a *“trustworthy”* girl.

The definition of “what not to done” can’t change with times, places, persons and situations, if it does then morality is no more objective, it becomes subject to change. Therefore “Social values”, “Social pressure”, “Personal will”, “ I feel like to do it” are false reference point to judge what is good and what is wrong, what to be done and what not to be done.

Person 6 has the correct answer; therefore his action is also correct. Though the 5 persons don't have any gf like him, but they are fundamentally different from him because of the difference in their reference points. To say *"they all are same"* is incorrect because its like saying "Muslims and Christians are same because they go mosque and church respectively [even their beliefs are fundamentally different] " !!!

We the Muslims are not allowed take any other judgment rather than the judgment of Allah, because we submit to Allah alone.
"[Say] Shall I seek a judge other than Allâh while it is He Who has sent down unto you the Book (The Qur'ân), explained in detail." [TMQ 6:114]

This is only Allah who has the right to legislate, the right to decide what is halal and what is haram, what to be done and what not to be done.

"So judge between them by what Allâh has revealed, and follow not their vain desires, diverging away from the truth that has come to you" [TMQ 5:48]

"The command (or judgement) is for none but Allah" [TMQ 12:40]

The only correct reference point for us is the Islamic shariah .Allah says,

"But no, by your Lord, they can have no Faith, until they make you (O Muhammad SAW) judge in all disputes between them, and find in themselves no resistance against your decisions, and accept (them) with full submission." [Tmq 4:65]

No one has the right to oppose the Allah and His messenger. Allah says,
"It is not for a believer, man or woman, when Allâh and His Messenger have decreed a matter that they should have any option in their decision. And whoever disobeys Allâh and His Messenger, he has indeed strayed in a plain error." [Quran 33:36]

This is the Quran with what we should judge our action, this is neither family values nor social values. This is the shariah which will guide us, this is neither personal interest or social laws or system.

“Have you seen him who takes his own lust (vain desires) as his *ilâh* (god), and Allâh knowing (him as such), left him astray, and sealed his hearing and his heart, and put a cover on his sight. Who then will guide him after Allâh? Will you not then remember?” [TMQ 45:23]

May Allah guide all of us so that we can think in the correct method.

Collected From:
Brother
Zim Tanvir

Understanding the Sunni-Shi’a ‘Schism’

December 2, 2010 at 12:58 AM

The Sunni-Shi’a schism has for long led to many emotional responses from Muslims across the world. Many have been eager to label the other as Kafir, which on many occasions has led to violence. On the day of Ashura in 2009 a suicide bomb tore through a procession of Muslims in Karachi killing at least 30 people and injuring more than 80. The attack sparked riots in the city with mobs burning more than 400 shops and 68 vehicles. Karachi mayor Muhammed Mustafa said the attack was aimed at causing tensions between Shi’a and Sunni Muslims. Pakistan has for long been at the centre of explosive images of violent feuds between Sunni’s and Shi’a who regularly target each other's Masjid’s, religious centres and leaders. For many the existence of the Sunni’s and Shi'a’s represents an unresolved schism and a source of continuous conflict and tension in the Muslim world.

For the West this schism is touted as proof that the concept of one Ummah is outdated and unable to deal with sectarian differences. Liberals have contented that the concept of an Islamic political system, one capable of ruling over both Shi'a and Sunni, is considered a figment of the Ummah’s imagination. Olivier Roy's mid-nineties book, 'The Failure of Political Islam' declares, "…the attempt to create a universal Islamist state is doomed to failure because of the conflicts between Sunni and Shi'a forms and other ethnic differences in the Islamic world…"

At the same time from amongst the Ummah various views exist about the Shi’a from they are Kafir to deviants. The aim of this article is not to give a fatwa or decide whether, Shia’s, or even some Sunni’s for that matter are Muslims, but rather the issue of sectarianism needs to be put into its correct context and what the Islamic framework of dealing with sectarian views is.

Succession

The origin of the issue arose as a result of leadership of the Muslim Ummah after the death of the Prophet (saw). The vast majority of Muslims hold that the Prophet (saw) did not appoint a successor to himself and to the Islamic system he had established during his lifetime, this is based on the hadith narrated by

Abu Hazim (ra) who said “I was with Abu Hurairah for five years and I heard him narrate from the Prophet (SAW) that he said, the Prophets ruled over the children of Israel, whenever a prophet died another prophet succeeded him, but there will be no prophet after me. There will be Khulafa' and they will number many. They asked:" What then do you order us? He said: "Fulfil the Bai'yah to them one after the other and give them their due. Surely Allah will ask them about what He entrusted them with." (Bukhari and Muslim). Hence for the majority of Muslims throughout Islamic history, the issue of leadership has been left to the popular will, through the bay’ah – pledge of allegiance.

The Shi'a, on the other hand, believe that the Prophet (saw) appointed Ali (ra) as his successor. They further concluded that all subsequent rulers should be from Ali (ra) bloodline, as only then will they be ma’soom (infallible). Whilst the Shi’a like the Sunni’s are not one homogenous group, the ithna ashariyya (twelvers) is the largest grouping within the Shi’a, other smaller branches include those who dispute the lineage of the Imams. Mainstream Shi’a believe that these rulers number twelve, the twelfth of which, Mohammed ibn Hasan al-Askari, has gone into a period of ghaybah, and will reappear at some unspecified time in the future.

Fundamentally this is where the difference between some Muslims occurred in the past and like the many differences Muslims globally have over the branch issues of the deen, this iktilaaf however developed into a political movement which continues to plague the Ummah today. However it is not the fiqh of ruling but a number of political issues and unfortunate historical events that have so loaded the Sunni-Shi'a issue:

- The first of these was Ali (ra) confrontation with Mu’awiyah. The murder of Uthman (ra) resulted in Mu’awiyah, as the leader of the Ummayads to withhold bay’ah to Ali (ra) until the guilty group was brought to justice. This was also the view of Ayesha (ra), Talhah (ra) and Al-Zubayr (ra). This severely undermined Ali (ra), the confrontation with Mu'awiyah while he was the wali (governor) of Syria, eventually turned violent.

- The second was with Ali (ra) son, Hassan ibn Ali. When he became Khaleefah after his father’s death he was effectively pressured as the Khaleefah of the Muslims to relinquish the role – which he did after six months in power. Mu'awiyah then took the position for himself.

- The third was the innovation by Mu'awiyah of appointing a successor and thus instituting hereditary rule. Mu'awiyah’s son Yazid had no mandate from the Ummah, whether Shi’a or Sunni as he was forced upon the people. This episode led to considerable tension, as the Ummah did not recognise his rule and fought to remove him.

- The fourth was Hussain ibn Ali’s confrontation with Yazid over his usurpation of power. The Ummah gathered around Hussain (ra) in order to end the innovation of hereditary rule. Hussain (ra) and his small band of supporters were murdered at Karbala, now in modern day Iraq, at the hands of Yazid's army headed by Obaidallah ibn Zeyad on the day of Ashura, the 10th Muharram 61 AH. The Shi’a have ever since, commemorated the tragic death of Hussain yearly on the day of Ashura. The Umayyad period, which followed directly from the era of Mu'awiyah and Yazid suffered from the fallout of these events. The Shi'a where treated with suspicion by some of the Ummayyads and some Abbasid Khaleef’s, enduring brutal persecution as a result.

A deeper scrutiny of these tragic events reveals that both the Sunni and Shi’a hold similar positions on them. The Sunnis reject all the attempts by Mu'awiyah to consolidate political power within his own family. In the confrontation between Mu'awiyah and Ali, the view amongst the Sunnis is that Mu'awiyah's condition of bringing to task those who murdered Uthman (ra) for ba’yah was unacceptable and that the actions of Ali (ra) were mandated by the Shari’ah. The Sunnis historically believe that Yazid had usurped power illegitimately and that he was never a legitimate Khaleef, it was Abdullah ibn Zubair (ra), whilst not as the Khaleef, who led to Ummah in reversing this innovation instigated by Mu'awiyah.

On the issue of persecution, some Sunnis went as far as to support the Shi'a in their stand against those in power. Imam Abu Hanifah, provided active verbal, and financial, support to Ibrahim ibn Abdullah (d. 145 AH) who led a campaign against the Khaleef al-Mansur, support for which Abu Hanifah was sent to prison where he was eventually poisoned. The persecution by some Ummayad and Abbasid Khaleef’s was not sanctioned by any Madhab, whether Sunni or Shi'a, and is seen as a clear deviation from Islam.

Politics

When ascertaining any Shari’ah view emotion and history has no place in the process of deduction. In fact, even viewing fiqh from the perspective of Sunni or Shi’a is incorrect as the real issue is does Islam permit the adoption of a particular view. Even within Sunni madhabs and sects historically there has been some opinions on spirit, fate and destiny and Allah’s attributes that were deviations from Islam. The framework for viewing differences is whether the Islamic sources permit the adoption of a view and not whether a view is deduced from Sunni or Shi’a fiqh.

The Shi'a opinions towards politics and ruling during the ghaybah, has been a point of contention amongst Shi’a scholars for centuries. This is because if none can rule during the ghaybah, someone else will and there is no guarantee they will do so according to Islam. The absence of the twelfth Imam gained prominence during the Safawids and was the catalyst for the Iranian marjah, Ayatullah Ruhullah Khomeini, to lead the Iranian revolution in 1979.

It was under Safawid rulers that Shi'a thinking began to develop and expand and formalise beyond its traditional scope. The current Shi'a hierarchy of talib-ul-ilm (student) progressing to hujjat-ul-Islam (teacher) to Ayatullah, following the establishment of centres of learning at Isfahan and Najaf were developed and formalised under Safawid rule.

Shi'a thinking developed to afford the marjiyyah greater power and rights which were previously the reserve of the twelve Imams, such as collecting charity, adjudication in certain civil cases and issuing fatwa’s. Marjiyyah’s came to be seen as proxies of the twelfth Imam through which they were afforded greater responsibilities. It was during this period that the notion of Wilayat ul-Faqih - the rule of the jurist - emerged, particularly through the writings of Mullah Ahmad al-Naraqi.

It was however Ayatullah Khomeni's publication of al-Hukumat al-Islam Wilayat ul-Faqih (Islamic government: Wilayat ul-Faqih) that included the right of a fallible but upright jurist to govern as a proxy to the twelfth Imam in the Imam's absence. Khomeini challenged the notion that Islam should be absent from ruling even if it was temporary until the return of the twelfth Imam, stating, "From the time of the Lesser Occultation down to the present (a period of more than twelve centuries that may continue for hundreds of millennia, if it is not appropriate for the Occulted Imam to manifest himself), is it proper that the laws of Islam be cast aside and remain unexecuted, so that everyone acts

as he pleases and anarchy prevails? Were the laws that the Prophet of Islam laboured so hard for twenty-three years to set forth, promulgate, and execute valid only for a limited period of time? Did God limit the validity of His laws to two hundred years? Was everything pertaining to Islam meant to be abandoned after the Lesser Occultation?"

He in essence proposed Wilayat ul Faqih, i.e. a ruler who is a mujtahid to rule with the belief that the Islamic system cannot be suspended. By arguing that the Shi'a must accept a fallible individual to rule as a proxy to the Imams, Khomeini filled the gap in Shi'a Islamic political thought that arose from a literal interpretation of the ithna ashari doctrine.

Hence remaining passive until the twelve imam reappears has been challenged for over two centuries, well before Khomeni. One of the strongest Shi'a advocates of Islamic rule during the ghaybah, was the Iraqi marjah Ayatullah Mohammed Baqir al-Sadr. Forming the movement Hizb ad-Da'wah (Party of the Islamic Call), he opposed communist influences in Iraq and engaged in open political opposition to the secular Baathist regime with a view to establish, not an Iraqi, but an Islamic state that encompassed the whole of the Islamic world. Baqir al-Sadr, uncle of Moqtada al-Sadr the hostile opponent of US presence in Iraq, wrote a number of key works on various elements of the Islamic system, including titles such as Our Economics, Sources of Power in the Islamic State and a series of essays later called al-Islam Yaqwud al-Hayat (Islam Governs Life). He challenged the traditional political passiveness of some Shi'a in the Hawza al-Ilm (religious institution) of Najaf where he was a student, teacher and granted status as marjah. He remained steadfast to this view even under house arrest because of his opposition to Baathism and non-Islamic rule in Iraq From this summery the principle difference between the Shi'a and Sunni is over the virtues and qualities of those who rule, not whether Islam should rule in the first instance. Disagreements over the criteria for selecting a ruler is an area of iktilaaf; whilst the Sunnis hold at least seven core conditions, the Shi'a during the absence of the twelfth Imam insist on his credentials as a jurist (faqih). Shi'a and Sunni have articulated Islamic ruling in very similar terms. Following the destruction of the Khilafah in 1924, Sunnis advocating its re-establishment worked with Baqir al-Sadr and made contact with Khomeni, however Khomeini's post-Iranian revolution constitution never matched his earlier writings on the subject of Wilayat ul-Faqih. Aside from this both Shi'a and Sunni therefore hold identical conceptions of Islam: that Islam is a spiritual and a political system.

Islamic Standard

Islam has laid down a standard to tackle sectarian differences in Islamic society. Sunni-Shi’a differences is rather simplistic when historically there have been numerous Sunni sects. A framework would be needed in order to deal with such differences by the Khilafah. This is not something new and in fact is something that led to the development of Islamic thought, fiqh and usool in the past.

Firstly, history plays no role in determining the Islamic rule. This distinction - between history and Shariah - is important, for some of history's bloodiest episodes were the result of state policies that had deviated from the Shari’ah.

Secondly, iktilaaf may exist over a number of matters however differences do not exist in the basic issues such as Allah (swt) existence, Angels, Books, Heaven and Hell and the like. Therefore there is the qati’ – an evidence that is conclusive and the indefinite. Whatever ones madhab, sect or group, adopts a opinion this must be based on some evidence and then such evidences must not contradict something that is absolutely qati. If this is the case then one can hold such a view as it is based in Islamic daleel, even if others believe it to be weak. This is because any opinion which has daleel and does not contradict definite evidences is an Islamic opinion. The Khilafah will not institute an adopted view on the aqeedah when all the various groups across the Islamic lands have the same aqeedah, whether Sunni or Shi’a.

This is why Islamic rule is neither Sunni nor Shi'a; it does not belong to any sect. This may appear an oversimplification but there are unanimous issues which are common to both Shi'a and Sunni and other Islamic groups and sects. The Khaleefah himself may adopt additional views, whether regarding the rightful successors of the Prophet, the infallibility of the Ahl-ul-Bait, views on history, or on other branch (fur'i) articles of belief, but he cannot impose them over the state nor persecute others for not holding them. It is in this sense that the state is Islamic, not particular to the Sunni, Shi'a or other sects.

Schools of Islamic jurisprudence are not delineated by a mere Sunni and Shi’a distinction; they exist within and across each other. Many Sunnis view the main Shi’a madhab - the Jafari school as a legitimate madhab and all are unanimous in holding its founder, Imam Ja'far as-Sadiq the sixth Shi'a Imam, in immense

regard. He was a teacher of Imam Abu Hanifa. Abu Hanifa was also extensively taught by Imam Mohammed al-Baqir, the fifth Shi'a Imam, from whom he derived a considerable amount of learning. From the perspective of state law, the Khaleef may adopt from the different schools of Islamic jurisprudence on different issues.

With regards to the Itna Asharriyah view of infallible imams or wilayt al Faqhi all its evidences are far from being conclusive. Therefore they should not be established as a pillar of Imaan and an article of one's creed. It certainly should not be used to differentiate between Muslims as to who is a believer or not. During the Battle of Siffeen, Ali (ra) was asked about the opposing troops who had died in the battle, he said: "We have one God, our dawa (call) in Islam is one, and we have nothing extra as iman (faith) than them. They are the same as us, it is just that they had confusion over the blood of Uthman." (Sharif Rida' Vol 2, pg114). We know that the people who fought Ali (ra) did not accept him as Khaleef. In spite of this Ali (ra) did not say they were not believers, The concept of Wilayat ul Faqih is the result of ijtihad therefore it is an Islamic concept. However in our opinion, the proofs and evidences relating to the system of Khilafah are much stronger than those that relate to the system of Wilayat ul Faqih. We are convinced by the Khilafah system and consider ourselves obliged to follow it. The obligation to follow the system of Wilayat ul faqih would only occur if a state was built correctly on the basis of Wilayat ul faqih and upon the Shari'ah, and then applied in its totality. Whilst Iran claims to have established itself on the basis of wilayat ul faqih, it applies a mixture of Islamic laws and Kufr laws. It is according to its constitution a republic and is a state for Iranians and not all Muslims.

Conclusions

The framework and criteria used to determine weak opinions from non-Islamic ones is more important than any specific issue of aqeedah and their details since the framework is that which judges every issue and categorises them into kufr, or a sin which is a contradiction to Islam. The Islamic texts do not differentiate between kufr, if one contradicts the absolute qata'i aspects of the aqeedah, the rule would not change if one was hanafi, Shaf'i, Jaafari or a Mu'tazalite. It is the Islamic aqeedah that transcends ethnicity and sectarianism.

Hence those who consider Imam Ali to have been a prophet would contradict conclusive evidences of the Qur’an, similar to those who considered Imam Ali to have been the creator, were killed for apostasy by Ali (ra) himself. Similar to this is the opinions some Sunni’s held in the past that Allah (swt) knowledge is only on the general matters and not the detailed matters, this contradicts conclusive evidences on the qadar of Allah (swt) found in the qur’an. Whilst those who slander the sahabah they contradict the hadith of the Prophet (saw) when said: "Do not abuse my Companions, for if any of you were to spend gold equal to (mountain of) Uhud in charity, it would not equal a handful of one of them or even half of that" (Bukhari and Muslim). And he (saw) said, "Whoever abuses my Companions, upon them is the curse of Allah, the angels and all the people" (Saheeh, At-Tabaranee), whilst this is not Kufr it is considered a Kaba’r – Major sin.

The schism between Sunni and Shi’a are largely based on a number of unfortunate historical events, fundamentally the schism is an iktilaaf over succession, but as has been mentioned history is never the basis to decide any adoption of the Shari’ah. Fundamentally the presence of Islamic evidences which do not contradict the absolute qata’i, make the adoption of an issue Islamic and this would be the criteria to apply on any opinion that is presented as such.

Collected From:
Brother
Zim Tanvir

Jihad: Protection and Liberation

December 2, 2010 at 1:02 AM

Surely the word jihad is one of the most misunderstood words during the recent years due to the systematic assault on its thoughts by the kufr. Some people compared it to terrorism and violence, which eventually led some Muslims to a defensive position about this issue, that's why we see jihad is also misinterpreted by Muslims too. In this article I will try to make a very brief introduction about jihad.

What we need to understand that war and fighting is human reality. Many anthropological studies have been done on fighting and the conclusion is almost similar. Not only have humans been fighting for millennia, the act of fighting is a human reality. So, Islam laid down rules and regulations on this issue.

I am ignoring the literal meanings of the word jihad; it is irrelevant issue here. In terms of Islamic politics and foreign policy, jihad is meant fighting. Jihad is of two types: **1.jihad-dafah (defensive jihad) 2.jihad -e-talab (progressive jihad)** As for the first type of jihad is waged when kufr nation attacks a muslim land. Examples include when the Crusaders invaded Palestine in 11th/12th century, and when the Mongols invaded Central Asia, Persia, Iraq and Syria in the 13th century. This defensive Jihad is to push the occupiers out and has nothing to do with terrorism; in reality it is a basic right.

As for the type of progressive jihad, it is waged by a legitimate Islamic state (no such exists today) over other lands. Progressive Jihad has three parts to it. It first invites the people to accept Islam by explaining the Islamic belief and what Islam has to offer them. This may be done by dialogue and discussion and can take some time. After this, the Islamic State then invites the people to live within the state and enjoy peace, justice, security and protection. Historically many non-Muslim peoples have opted for this option. This is in exchange for a small yearly tax. The third and final course of action after the first two have been followed is war. The objectives of progressive jihad are, **1. Removing oppression. 2. Defending the weak. 3. Implementing the justice of Islam.**

Islam sets down rules for war, examples include fighting for just reasons, no killing of innocent people, no killing of women and children, no burning of crops or trees, only fight those that fight you, and no wanton destruction. Abu Bakr who was the Prophet Muhammad's first successor and is considered to have been his closest companion said:

“Stop, O people, that I may give you ten rules for your guidance in the battlefield. Do not commit treachery or deviate from the right path. You must not mutilate dead bodies. Neither kill a child, nor a woman, nor an aged man. Bring no harm to the trees, nor burn them with fire, especially those which are fruitful. Slay not any of the enemy's flock, save for your food. You are likely to pass by people who have devoted their lives to monastic (or humanitarian) services; leave them alone.”

This is in contrast to certain Western nations when they invade countries; they tend to destroy the infrastructure of the countries causing more deaths than bullets and bombs. Then contractual awards are given to western companies to rebuild the infrastructure, making the invaded country pay for it - Iraq is a striking example.

Progressive jihad is the final part of a foreign policy used by the Islamic State, and as mentioned it has its rules, like no wanton destruction and killing of innocent people. When an Islamic State goes to war, it is not for money, land, or riches, but to show people the justice and security of Islam. Heinrich Graetz, a 19th century Jewish historian expressed the ‘favourable circumstances’ under Islamic rule,

“It was in these favorable circumstances that the Spanish Jews came under the rule of Mahometans, as whose allies they esteemed themselves the equals of their co-religionists in Babylonia and Persia. They were kindly treated, obtained religious liberty, of which they had so long been deprived, were permitted to exercise jurisdiction over their co-religionists…”

This is unlike some western states, where Politicians claim they are fighting for so-called universal values, but in reality are fighting for resources and areas of strategic value.

Judging by the current reality of the invasions of Iraq and Afghanistan, nothing can be further from the truth. Islamic foreign policy however is truthful about its goals and history bears testimony to this. This is why Jews fled Spain in the Inquisition and ran to the Muslims of Istanbul who welcomed them, because they knew justice lived in Islamic lands. Zion Zohar, a Jewish Historian, expressed similar sentiments in his book ‘Sephardic & Mizrahi Jewry’:

“Thus, when Muslims crossed the straits of Gibraltar from North Africa in 711 CE and invaded the Iberian Peninsula, Jews welcomed them as liberators from Christian Persecution.”

The Qur’an discusses fighting and Jihad, the language used is emotive and can be seen as aggressive. However, the intended effect of these verses in the Qur’an are meant to evoke action, therefore in the context of fighting and war, the Qur’an would not say “Tickle their toes” or “Give them flowers”. What must also be realised is that the language is couched in restraining expressions such as “..and God does not love the transgressors” and “..be mindful of God” thus instilling an awareness of God in such actions and to remind that the essence of Jihad is to remove oppression.

In the Qur’an, Jihad is a noble concept that is considered as a mercy from God. Without it there would be no mechanism to protect Muslims and Non-Muslims, remove oppression and implement justice.

Collected From:
Brother
Zim Tanvir

Islam's view towards Freedom of Speech

December 2, 2010 at 1:04 AM

Islam and freedom of speech has become a contentious issue this time. Some events in the recent years like insulting and blasphemous cartoons of our prophet in Dutch-newspaper, the movie “Fitnah” by Dutch MP by Geert Wilder equating Islam with violence, the objection of western countries in “World Conference Against Racism” to the declaration that equates criticism of religion with violation of human rights have dimensioned this issue greatly.

This concept originated when the tyrannical rulers in Europe backed by churches harassed the scientists, scholars and thinkers for their views. Book burning, inquisitions and torture were common for those who dared to oppression. Later, these places turned to secularism and fundamentals to these new sates was adopted was the adoption of freedom of individual, speech, ownership and religion. But, actual freedom of speech is a myth. Lenin exactly expressed, “If you're in favor of freedom of speech, that means you're in favor of freedom of speech precisely for views you despise”. In reality, west put limit on public speech and views they don’t like. Difference to the earlier west and modern west is who defines the limit and how restrictive they are.

They allow Danish newspaper to insult our prophet, they allow Geelbart to call for banning of Quran, but when it comes to the message of Islam, then it becomes “UNCENSORED”!

In the World Conference Against Racism of UN, differences initially arose over wording in the draft declaration that criticized Israel's treatment of the Palestinians. Israel, Canada, Italy and America announced that they would not participate in the conference unless this wording was removed.

Italy's foreign minister, said the declaration, which relates to the situation in the Palestinian territories, contains "unacceptable, aggressive and anti-Semitic phrases”. The EU was also unhappy with resolutions criticizing Israel and sought to remove at least five paragraphs from the draft!

The other contentious resolution that some western nations wanted dropped was, "to take firm action against negative stereotyping of religions and defamation of religious personalities, holy books, scriptures and symbols. “This was added by some Muslim countries as a means of preventing future attacks on the Prophet Muhammad and the Holy Qur'an which we have witnessed recently in Europe. Western countries were unhappy with this resolution because it limited their freedom of speech i.e. the freedom to attack Islam. This was dropped from the final draft and now the resolution simply states, "recognizes with deep concern the negative stereotyping of religions..."

Therefore, for the west it's perfectly acceptable to impose limits on freedom of speech to account the brutal policies of another country in this instance Israel, but it's not acceptable to impose limits on freedom of speech to insult and defame the character of the Prophet Muhammed. What they mean by freedom of speech is, one can have the freedom to propagate western idea but not the Islamic ones, because these are “incitement to violence and terrorism” .Peaceful Muslim demonstrations, Islamic political parties and Islamic literature are all in the firing line simply for expressing Islamic opinions contrary to the western way of life. Muslims expressing opinions the west doesn't like are branded by the media as ‘preachers of hate', militants and extremists.

We also see, west manipulate this “freedom” for their colonial interest. When Muslims speak against their tyrant-agent rulers and they get offended and harassed, west doesn’t have any headache in this issue. Egypt is under state of emergency till 1967. On the 50th anniversary of the uprising against Chinese rule in Tibet there was widespread media coverage and support for the Tibetan cause in the west. Compare this to the almost non-existent coverage on China's daily oppression of Muslims in Xinxiang. The only difference between Tibet and Xinxiang is that the opposition in Xinxiang is Islamic calling for Islamic ideas rather than western ideas.

In Islam there is “speech”, but no such thing as “freedom”. In Islam, there are speeches people are not to express, and there are speeches Muslims are obliged to express. This is defined by Allah (swt). The right to speak and what are the limits of speech are therefore all defined by Allah (swt), not by human beings.

The Messenger of Allah said, **": Whosoever believes in Allah and the Last Day, then let him speak good (khair) or remain silent."**

The Messenger of Allah said": **The person who utters a word which meets with Allah's favour may think it has not been heard, yet for this Allah will raise him to a higher level of Paradise. Conversely, the person who utters a word that stirs Allah to anger may give no thought to what he said, only to have Allah cast him in Hell for seventy years."**

There are some situations where Islam has obliged Muslims to speak out against oppression and evil (munkar). The Prophet said, **"Whoever saw a Munkar, let him change it by his hand and if he cannot then by his tongue and if he cannot then with his heart and that is the weakest of Imaan."**

Many Muslims nowadays are attracted towards the concepts of human rights and freedom of speech due to the medieval oppression waged against them by the corrupt governments in the Muslim world. In the majority of Muslim countries today speaking out against the munkar and oppression of the governments is made illegal by the rulers and their agents.

Despite all these limits they are trying to impose on Muslims speaking out, the fact remains that it is Allah who defined what is acceptable and unacceptable speech. The Prophet said": **The master of martyrs is Hamza bin Abdul-Muttalib and a man who stood to an oppressor ruler where he ordered him and forbade him so he (the ruler) killed him." [Hakim]**

The Prophet also said, **"The best jihad is speaking truth against oppressive sultan" [Tirmidhi]**

The west propagates to the Muslim world that freedom and democracy is the only way forward if they want to progress and rid themselves of their oppressive dictatorships. However, as Muslims we look to Islam and Islam alone for our political solutions. The Qur'an and Sunnah have given us all the answers we need to establish an Islamic political system that will free us of the current corrupt systems ruling over us. This is the Khilafah Ruling System. In the Khilafah it's the constitutional right of all citizens (men and women, Muslim and non-Muslim) to express their opinions freely without fear of arrest or imprisonment within the LIMITS OF SHARIA. The main areas where this right is

exercised is the Majlis ul-Ummah (Council of the Ummah), media and political parties.

"Let there arise from amongst you a group(s) which calls to al-Khair (Islam), enjoins al-ma'aruf (good) and forbids al-munkar (evil), and they are the successful ones." [Quran 3:104]

What the Muslims should need to do is to drop off these corrupted thoughts. West has tried hundreds of years to defeat the Muslims by polluting Islamic ideas through pushing their ideas and thoughts. Muslims should know that Islam doesn’t allow any foreign ideas like freedom. Islam is complete and perfect.

Collected From:
Brother
Zim Tanvir

Khilafah: The forgotten responsibility ... won't u reflect ???

December 2, 2010 at 1:07 AM

Khilafah, is the system of governance in Islam, the radical Islamic state. The first Islamic state was established in Medina at 623 AD by final messenger Muhammad (pbuh). After 13 years of hardship, struggle and sacrifice, he and his followers were able to establish this state by the grace of Allah(swt). Allah says in the Quran,
"**It is He Who has sent His Messenger (Muhammad SAW) with guidance and the deen of truth (Islâm), to make it superior over all religions even though the Mushrikûn hate (it).**" [Quran 9:33]

A new era of world has then begun. Islam rapidly spread in the neighboring lands and soon it became the dominating ideology of the world by defeating the two superpowers of that time. Gradually Islam conquered land after land implementing comprehensive Islamic laws upon those who were previously ruled by oppressive rulers and thus made its place in their hearts. These were the Muslims who liberated people from the man-made ruling. They did lead the world with Islam, having tremendous development in science and education n gifted the world an enlightened civilization, an ever exemplified one.

But, the enemies of Allah always gave effort against Islam. Primarily, they tried to defeat Islam by waging wars (the crusaders). Though they were successful to a little extent, they could not extinguish the light of Islam, rather people embraced Islam in multitudes in numerous places.

Later, they realized the actual strength of ummah is their aqeedah, the spiritual help from Allah(swt). British Prime Minister of the Victorian age, Mr. Gladstone said in the House of Commons, holding up the Holy Qur'an in his hands, told the members of the House: "So long as the Egyptians have got this book with them, we will never be able to enjoy quiet or peace in that land".so, they adopted different policies to remove Islamic knowledge from their hearts. They sent many missionaries and spies (in disguised forms of Muslims) in various places of khilafah state to deviate people from the Islamic creed. They created confusions among the Muslims about various matters of Islam like

Jihad, characters of scholars and khaleefahs, women issues, legislations and many other sects. To destroy the unity of ummah, they provoked nationalism, chauvinism, racism and emergence of new sects. They were so successful in this field that the Arab nationalists waged war against Ottoman khaleefah at that time and their other devastating action was establishing “Young Turks” which provoked racism and hatred between Muslims of different places. Through political conspiracies, they put their munafiq agents like Sharif Hussein and Kamal Ataturk to revolt against khilafah. Arousing nationalism, separate tendency, missionary, cultural and legislative invasions, attempt at introducing western laws, adopting western values were the major factors behind the destruction of this giant state. And finally, this state was destroyed on 3rd march,1924.

The collapse of Islamic state ultimately led the Muslim world to continuous suffering and humiliations. The west led the world with wrong ideologies like communism, secularism and capitalism. But no ideology was able to give solution to the problems of mankind rather they provided the world with more problems and an unstable society.

The main differences between Islam and other ideologies is that all other ideology except Islam emanated from human-mind, which has limitations in thinking, tendency of being biased, and it is dependent upon surroundings and varies from person to person. So, it can’t give the absolute solution. But this is Islam, which emanated from the God, who is the creator of human mind & instincts for which humans are destined to be limited and being biased by others.

Islam is a complete system and the real beauty of Islam can only be experienced when it is fully implemented. Islam is not for individuals but for the whole world. Islam is not confined to conventional worship and rituals, but it has touched every aspects of mankind. For a correct revival, ummah needs the correct understanding of deen. Unless they embrace Islam as an ideology, Islam can’t be implemented.

Definitely Islam will rise again and the question is what is our role in it? Brothers and sisters, we are the ummah who are given the chance of working for reestablishing khilafah on the earth. This chance was once given to prophet

and sahabas and it’s our turn! It’s the time to move, it’s the chance to participate in the victory of Islam through working in the prophetic method as Rasul(sm) stated,
“**….and then there will be Khilafah upon the Prophetic method**" .
(Musnad-E-Ahmad).

How the khilafah was destroyed-
Book:http://www.khilafat.org/newPages/Books/Resources/HowTheKhilafahWasDestroyed.pdf
Video: http://www.youtube.com/watch?v=--op2bDLp_Q
An outcry to muslim ummah: http://www.youtube.com/watch?v=_k2aX-9j6H8&feature=fvsr

Collected From:
Brother
Zim Tanvir

Mystery of 9/11 ...

December 2, 2010 at 1:09 AM

The event of 9/11 is known to all, this topic is no newer. but the mystery of 9/11 is not yet solved. US government accused Osama-Bin-Laden n his group AL-Quaida for this attack. But yet it is not proved. Rather, many analysis and researches have been done and many evidences have been found which shows that may be Twin Tower was an inside Job. Such evidences are many, many of them are known to the people. Recently I watched a video about 9/11 conspiracy. Some statements I found there which made me interested to make people know about it !

:: Van Romero, Vice president for Reseach at New Mexico, Institute of Mining and technology, he said

"My opinion is, based on the videotapes, that after the airplanes hit the World Trade Center there were some explosive devices inside the buildings that caused the towers to collapse. The collapses were too methodical to be a chance result of airplanes with the structures"

10 days later, he changed his statement which contradicted the first one

"Certainly the fire is what caused the building to fall"

:::

Hyman Brown, World Trade Center's Construction manager , said,

“It was over-designed to withstand almost anything, including hurricans, high winds, bombings, and an airplane hitting it”

after a few days, statement got changed !

“Although the buildings were designed to withstand a 150 year storm, and the impact of a Boeing 707, jet fuel burning at 2000 degrees weakened the steel.”

::

KEvin Ryan, from Underwriters Laboratories

“We know that the steel components were certified to ASTM E119. The time temperature curves for this standard require the samples to be exposed to temperature around 2000F for several hours.And as we all agree, the steel applied met those specifications. Additionally, I think we can all agree that even un-fireproofed steel will not melt until reaching red-hot temperature of nearly 3000F. Why Dr.Brown would imply that 2000F would melt the high-grade steel used in those buildings makes no sense at all. This story just doesnt add up. If steel from those did soften or melt due to jet fuel fires of any kind, let alone the briefly burning fires in those towers"

-he was fired from his position after this analysis !

:::

Stephan Grogory, commissioner of the Bureau of Communications

I saw low-level flashes. [Lietenant evangelista] asked me if I saw flashes in front of the building,n ?I agreed with him because I saw a flash flash flash and then it looked like the building came down

:::

Captain Krin deShore, Batallion 46

Somewhere around the middle of the WTC there was this orange and red flash....initially it was just one then [it] just kept popping all the way around the building and [it] started to explode. As far as I could see these popping sounds and the explosions were getting bigger going both up and then all around the building"

:::

Teresa Veliz, working on the 47th floor of the North Tower when Flight 11 hit

“There were explosions going off everywhere. I was convinced that there were bombs planted all over the place and someone was sitting at a control panel

pushing detonator buttons. There was another explosion.And another. I didn't know where to run.”

Was it only plain which caused to collapse the building ? or explosion ?

These are only a few, there are many more. It is an open secret now, Twin Tower attack was nothing but just an excuse to invade the talibans.

How longer you will be deceived ? wake up muslims !

"They want to extinguish the light of Allah with their mouths,but Allah refuses except to perfect His light, although the disbelievers dislike it.It is He who has sent His Messenger with guidance and the religion of truth to make it superior over all religions , even though the Mushrikûn (polytheists, pagans, idolaters, disbelievers in the Oneness of Allâh) hate it ". [Al-Quran 9:32-33]

Source: http://www.youtube.com/watch?v=7E3oIbO0AWE

Collected From:
Brother
Zim Tanvir

Problems with FEMINISTS…

December 2, 2010 at 1:11 AM

Feminism…the word is not uncommon. We often see the feminists asking for so and so rights. Here the main points are “Rights” and “Privileges” for the women. They have made something “standard” and the feminists think that women are deprived of certain rights and this is unfair and they are moving for some rights of “that standard”.

“The standard…..” n this is where they make mistakes….they have taken “men” as standard. A woman should be what woman is. Men can never be the standard for a woman. Given privilege as a woman, she only degrades herself by trying to be something she’s no. As a woman, she will never reach true liberation until she stops trying to mimic men, and value the beauty in their own God-given distinctiveness.

God has honored the woman by giving her value in relation to God not in relation to men. But God being erased from the scene, there are no standard left but men. As a result the western feminist is forced to find her value in relation to a man. And in so doing she has accepted a faulty assumption. She has accepted that man is the standard, and thus a woman can never be a full human being until she becomes just like a man-the standard.

Men went out of home for earning, she also started thinking a woman also SHOULD go out for working. When a man joined the army, she wanted to join the army. She wanted these things for no other reason than because the 'standard' had it. What she didn't recognize was that God dignifies both men and women in their distinctiveness—not their sameness. The biggest mistake is that, feminists are trying to compare between men and women. When both are distinct in their ways, how can we compare? It is like comparing between football and cricket!

And yet even when God honors women with something uniquely feminine, they are too busy trying to find their worth in reference to men, they have accepted men as the standard; so anything uniquely feminine is, by definition, seems inferior. And the wrong way was created such. They ignore the roles of a woman as mother, wife or sister. They want the woman more to be careerist

than as a mother. We need more female-engineers, female service holders than we need perfect mothers!!! How irrational! They fail to uncover the truth a mother is the first teacher of a human being….

And the reality proves the non-sensical approach of the feminists. In the name of “liberty”, what happens ? We see almost nude girls in the advertisements whether it is soft drinks or BMW. In the countries like USA, women have no security, 2 women get raped in average per minute! Western countries have failed to give each woman a husband. They have lost their dignity, rise of feminism have made them mere tools in the hands of sex marketers and pleasure seekers, which are disguised behind the colorful screen of art and culture.

<Based on a writing of journalist Yasmin Mogahed>

Collected From:
Brother
Zim Tanvir

A message to Muslim Brothers ...

December 2, 2010 at 1:12 AM

My dear brothers in Islam, I welcome all of you with the best greetings, As Salamu Alikum Wa Rahmatullah Wa Barakatu.May peace and blessings be showered on all of you.

Dear brothers, as a matter of common sense, we all should know why we are here. Allah clearly tells us, " And I (Allah) created not the jinns and humans except they should worship Me (Alone)" (quran-51:56). So, anything you can sense, whatever it is should not be dearer than Allah (swt) n Islam is the only pathway to come closer to Allah (swt). But, we see today some of our brothers have been misled by western rubbish culture. Hanging with girls, possessing latest model of car, leading luxurious life are considered as smartness n goal of life ! Exactly matches with what Allah says, "Fair in the eyes of men is the love of things they covet: Women and sons; Heaped-up hoards of gold and silver; horses branded (for blood and excellence); and (wealth of) cattle and well-tilled land. Such are the possessions of this world's life; but in nearness to Allah is the best of the goals (To return to)." (3:14).

O Muslims ! Be aware of these, you are not created for these. Certainly you have some duties n you will be asked about ur deeds.You have important roles in ur family, u will obey ur parents;n at their old ages, it is obligatory for u to look after them. It is ur responsibility to provide maintenance of ur family, n ensure that they r getting the proper education. Be not little in ur job in society.It is obligatory on you to exhort people into the way of truth. It is must for u to try for establishing deen Islam. You have to ensure justice and security of ur society.

"O you who believe! Stand out firmly for justice, as witnesses to Allah, even though it be against yourselves, or your parents, or your kin, be he rich or poor, Allah is a Better Protector to both (than you). So follow not the lusts (of your hearts), lest you may avoid justice, and if you distort your witness or refuse to give it, verily, Allâh is Ever Well Acquainted with what you do." (Al-quran - 4:135).

Remember, a muslim knows how to respect. Bring change in ur mind if you underestimate ur sisters. U r not superior to them,nor they r to u. U r equal, but equality doesn't mean sameness. You are distinct in ur job. You dont have to determine their status, their status has already been determined by Allah (swt). You are their protectors. Treat with them just as you treat with your own sisters.

You, the Muslims will touch the bottles of Alcohol, not to drink it ! But to break into thousands of pieces.You dont need any weapon,your weapon is your wisdom, your speech. You fear not anyone but, Allah. You hold the truth, n destroy the falsehood. You will terrify the anti-socials n the evil ones. Dont let any poor call for his rights, because you the Muslims are there for their rights. You will re-establish the moral values which our prophet established 1400 years ago.

"Behold, ye are those invited to spend (of your substance) in the Way of Allah. But among you are some that are niggardly. But any who are niggardly are so at the expense of their own souls. But Allah is free of all wants, and it is ye that are needy. If ye turn back (from the Path), He will substitute in your stead another people; then they would not be like you!" (Al-quran - 47:38)

Collected From:
Brother
Zim Tanvir

Concept of Good n Bad ...

December 2, 2010 at 1:13 AM

"Good" & "Bad" We know their definitions. But we don't know perfectly what is good, what is bad.

We have intelligence, we have conscience, but still we have not established the perpetual idea of "what is good" n "what is bad".

History tells us, though the human beings have moral sense, they themselves have manipulated the concept of good n bad. This deviation takes place due to materialism, due to greed, due to personal desires.

Once upon a time, killing of innocent human beings was not considered as a immoral deed. Time has changed, people has changed. But still killing goes on... US army is sent to Iraq n Afghanistan, they kill innocent human beings, n this is named "War against terrorism". Israeli solders kill Palestinians, in the name of "War for peace".

Same approach we find in the women issue. Once they were not even considered as a human being...they were just "USED" Now some so-called free thinker talk about freedom... But still they are used by the free-thinkers (!), but in a different way...

<Aishariya Rai/Angelina Joile is not a noble woman, they r just "used" by LUX n GARNIER for their business purpose>

Pornography.. Once it was considered as a piece of distort mentality... Now it is for "education purpose" n business...

Free mixing WAS not allowed n now it IS allowed... why???? -Nation can't progress unless men n women "work together" (in the physical meaning)

Examples are endless...

So, it is very clear... human beings are not the perfect ones to decide what is good or bad for them. The best adviser, teacher, pathfinder is the creator of human being, Allah (swt). Isn't He?

Several revelations has sent by Him to guide the mankind, we have now the last one, Al-quran.

Just follow it, you will get the guidance of which deeds are good n which are the bad ones. Allah didn't send this just to read, but to learn, to take the guidance from it.

Certainly you will be able to understand the real definition of"what is good n what is bad". Allah(swt) neither make mistakes, nor He manipulates.

Thank you.

Collected From:
Brother
Zim Tanvir

Divorce in Islam:The midway between the two extremes of forbiddance and effortlessness.

December 2, 2010 at 1:15 AM

Marriage is the sacred bond between two people in love as one soul. This is one of the happiest events of one's life. But the reality shows us always marital life can't go through happiness. In some cases love disappears and life brings about challenges that are too hard for some marriages to resist.

Too difficult procedure of divorce creates marital infidelity. For example, in Hinduism there is no place for divorce, in Christianity who wants to divorce has to prove his/her spouse has done fornication. These don't suit with human life. On the other way, in the western countries, giving divorce is so easy, for example in USA divorce rate is so high: • Divorce rate in America after first marriage is from 41% to 50%. • US divorce rate after second marriage is from 60% to 67% • After 3 marriages the US divorce rate is from 73% to 74% [source: www.aboutdivorce.org] In Islamic context, before talking about divorce I feel it is obligatory to mention a hadith of our beloved prophet Muhammad (peace be upon him). He said, “Among the lawful things, divorce is most hated in the sight of Allah”. This hadith shows us though Allah doesn't like it; He has permitted divorce “at the last resort”. Let's analyze the divorce system in Islam. As mentioned earlier, divorce should be happened only after exhausting all possible means of reconciliation. For example, Allah says the husband to try to keep the marriage,

“....And live with them honorably. If you dislike them, it may be that you dislike a thing and Allah brings through it a great deal of good.” [Al-Quran 4:19]

The following verse is addressed to women asking them the same thing: “If a wife fears cruelty or desertion on her husband's part, there is no blame on them if they arrange an amicable settlement between themselves.” [Al-Quran 4:128]

When these two methods are failed, then Allah is addressing to their relatives and society for the same purpose:

“If ye fear a breach between them twain, appoint (two) arbiters, one from his family, and the other from hers; if they wish for peace, God will cause their reconciliation: For God hath full knowledge, and is acquainted with all things.” [Al-Quran 4:35]

After exhausting all possible methods then a couple and their well-wishers should think for the divorce. These verses of the Quran emphasizes on reconciling the problem first, indicating that taking decision instantly on the base of emotion is totally wrong.

Men have the right to divorce. If a man dislikes keeping his marriage for any reason, he divorces his wife and compensates her financially by paying her what is termed mut'a(meher) payment. This is in addition to the regular financial sustenance for her living, in case she has the custody of their children. In case it is the woman's desire to end the marriage, the situation becomes different. Her reasons might be that she has received ill treatment, the husband is unable to sustain her financially or he is sexually impotent. She can prove these defects in front of the judge, and then the judge grants her divorce with a full access to all her financial rights.

Also, if the husband was good to her but she does not want to keep on for an emotional reason, then she asks for what is termed khul'. This means to be granted divorce but without any access for financial rights, plus paying back the husband the dowry that he already paid on marrying her.

Categories: Divorce is of three categories: raj'i (returnable), baynounah soghra (minor separation) or baynouna kobra (major separation).

In case divorce happens through the husband, he can take his wife back within three months. This is without any legal procedures, if they decide it - like they regret their rushing in divorce. In this case, the divorce is termed as raj'i or returnable divorce.

But in case of khul', which is the second category, the husband can't remarry his divorce till all the legal procedures are done, all over again, and the husband pays new dowry for her.

Divorce happens three times in the couple's lifetime. The third divorce falls in the third category, because they cannot go back to one another, till after the wife ‘happens’ to marry someone else, then ‘happens’ to get divorced by him. In this case, she can go back to her first husband. Such a tough rule was made as a punishment and a way of preventing people from misusing this tolerant ruling of permitting divorce. The word ‘happens’ is parenthesized because the woman's new marriage and divorce should come naturally without planning, as many people might do to legalize her return to the first husband! <But there is a confusion among the Muslims that if a husband pronounces three divorces at a time, then how many divorce will be counted? A authentic hadith of sahih Muslim (book-9, chapter-02, hadith no-3492) says us that at the time of prophet Muhammad, three divorces was counted as one.>

Divorce in Islam is a sign of the lenience and practical nature It let everyone to take the right decision. In general, I can tell you that divorce option by which Allah has blessed our nation, in order to facilitate our lives and preserve our values. Verily Allah knows the best ! May Allah bless all of us.

Source:readingislam.net

Collected From:
Brother
Zim Tanvir

Do a Business of profit 69900%? Join Now!

December 2, 2010 at 1:17 AM

Welcome brothers n Sisters, May peace be showered on all of you.

Dis business is not like other business.U wont find any bank or other investment institution who can give u a profit of 69900% or more than it.They cant even get closer to it.

Actually no human being can give 69900%profit,bcoz of their limitations as human beings.

There is only 1,who can giv as what he wills n He is Allah(swt),da most merciful,most gracious.

Allah says in da quran,chap-2,verse-261, "The example of those who spend their monies in the cause of GOD is that of a grain that produces seven spikes, with a hundred grains in each spike. GOD multiplies this manifold for whomever He wills. GOD is Bounteous, All-Knowing"

Dat means if u spend tk1,Allah will return 700.for tk1,ur gettin profit of tk699, n dus 69900% profit comes.

Not only dis,Allah says dat if He wills,He can give u more

So,da technique is,SPEND IN DA WAY OF ALLAH as much as u can.Spend 4da poor ppl,for spreading da truth n for da good deeds

Surely Allah will give u da best return.He says,"Those who spend their money in the cause of GOD, then do not follow their charity with insult or harm, will receive their recompense from their Lord; they have nothing to fear, nor will they grieve."

Collected From:
Brother
Zim Tanvir

Detecting the existence of God – A thought experiment

December 2, 2010 at 1:21 AM

As for the belief in God; let us substitute the term ‘God’, and instead use the description ‘an eternal thing’.

Think about the universe and ask what created it and how far does it go back (the universe plus that which is beyond it), try to see if you can explain any of these without using the words ‘eternal’ or ‘infinite’. If you cannot, then whatever you say is eternal and infinite, is the ‘Origin’.

Once you have done all that, ask yourself whether this ‘Origin’ has any attributes or parts (if it has parts) of it that you think are finite and changing (i.e. subject to events with beginnings and ends).

If there exists some, then this cannot be infinite and eternal, because infinite is defined as ‘not-finite’ and eternal means ‘no beginning and no end’, therefore keep thinking until you come to a point where you have identified something COMPLETELY infinite and eternal- then you have found the true Origin.

This Origin is GOD (and no spiritual experience was necessary, just common rational sense).”

The arguments for the existence of God is fundamentally the same; but presentations of it may be different, so that different people can relate it to their perspectives and level of intelligence.

The important thing to remember is that we should ask the question about what made everything you can see, then what made what is beyond that etc etc until you detect the existence of God – because then you will come to a rational truth about reality.

Essentially, anything that is finite and limited must be created. The reason for this, is because a thing has limits and parameters to it’s existence, so we must

ask ‘why does it exist in the specific form/shape/magnitude that it has?, what defined these parameters?’

Either it defined itself

Or

It was defined by something else

If you say it defined itself, then this would be impossible – since how could it define its existence before it had any existence!

The only answer that can be concluded is – it was defined by something else.

This now brings us to the question, what is the nature of the ‘something else’ that defined the existence of the thing?

Either it is limited and finite

Or

Not limited and finite

If the thing itself is limited and finite, then it too is in need of being defined by something else. This is because (like I have already mentioned), limited things NEED to be defined by something else which sets their limits/parameters (of existence).

This leaves only two possibilities to answering the question:

Either there is a never-ending chain of limited finite things creating each other

(aka infinite chain of causality).

OR

There is a not-finite and not-limited thing that acted as the start point to all finite and limited things.

(It is interesting to note that in both explanations, there is recourse to the concept of Infinity).

Now if we were to say that perhaps there exists ‘an infinite chain of causality’, where there is an infinite amount of finite things each creating each other in an infinitely long chain; then nothing would exist.

To explain by two points-

1) If it took an infinitely long ’time’ to reach this point in time (or this point in the ‘chain of causality’), then that would mean that an infinite amount of time had to be crossed to reach this point- and consequently we wouldn’t reach this point- and thus, nothing would existence.

2) Saying that there exists an infinite chain/amount of dependent things, each unable to create themselves (let alone sustain their existence, but that is a different angle of argument!), is like saying there exists infinite nothing- which is the same as saying nothing would exist.

To explain via example; it is like there existed an infinite amount of poor people who absolutely possess no money in themselves. Thus, they have to RELY on someone else to lend them money. Say One poor guy asks another poor guy for money, but, since the one asked is also broke, he asks another guy for money. This other guy is also broke, so HE then has to ask another guy for money. If this process was repeated ad infinitum, would the first beggar get any money?? The answer is no, because an infinite amount of absolutely broke people, will produce not even one cent/penny.

Likewise, an infinite amount of dependent things leading up to this point will produce not one iota of existence. The fact that we existence is proof that there was no infinite chain of dependent things.

Infinite amount of dependent things, equals OVERALL dependent, and thus equals nothing.

So the only possibility that is left to us, is that there exists something that is NOT-FINITE and NOT-LIMITED that started/created the existence of finite things (i.e. defined them).

To ask the question 'What created the not-finite and not-limited thing?' is meaningless because creation is the act of assigning limits of something's existence, therefore if something has no limits and no parameters to its existence, then it requires nothing else to define its parameters (since it has none that need to be defined).

Now for the sake of brevity, instead of calling this thing 'not-finite', 'not-limited' and 'not-dependent'. Let us call this 'thing' we have intellectually detected: Unlimited and Independent.

(It is interesting to note, we cannot comprehend the reality of what is infinite, unlimited and independent, though we can possess the concept of something that is not-finite, not-limited and not-dependent. Thus we can only know/define the concept of God by WHAT HE IS NOT).

This thing is the first cause, above all causes, the creator, the maintainer (of the existence of things), it/He is unlike creation (as creation has a finite nature). This 'thing' is God.

Afterthought:

In essence, no one, NO ONE can avoid the use of the word infinite and unlimited, when they talk about the origin of existence. The problem is, that Atheists- in the vain search to deny accountability and thus, they must deny God- try to assign to the universe (the finite things that exist), the attributes of infinity and eternity and unlimited. This is shirk (assigning partners to God – or as I define it, mixing the finite with the infinite) and thus I say the atheists worship the universe.

The point with these arguments is to prove that the ‘god of the athiests’ was also created and in need of something to define it (much like the argument against Trinitarians that finite limited Jesus is not God, he ate, slept and required a woman to bring him into existence).

To conclude, the argument to prove God’s existence is actually very simple, even a child can understand it (and come up with it!). This is because the child naturally asks where everything he/she sees comes from. The only reason my argument is so long winded and detailed, is because

A) I tested each rational assertion in depth and detail for consistency and veracity and

B) The complexity of my argument was needed to refute the false constructed logics of the Atheists.

The proofs/evidence of God are many and clear; any human being on this earth, who sits down and ponders shall come to the simple truth, that of the existence of the infinite Originator.

‘Say (O Mankind): God is the One, God is the Infinite’

[Quran]

source: [islamicrationalism.com]

Collected From:
Brother
Zim Tanvir

A message to Muslim Sisters ....

December 2, 2010 at 1:23 AM

My dear sisters in Islam, I welcome you all with the best of greetings: As Salamu Alikum Wa Rahmatullah Wa Barakatu. My dear sisters in Islam, we should not overlook this blessing that Allah (SWT) has granted us with, this blessing of Islam is and should be the most precious thing in our life. Yes, the most important, Islam should be dearer to you than your own parents, Islam should be dearer to you than your own husband, and Islam should be dearer to you than your own child as this religion will guide you.

It will give you success in all aspects of life; it will give you the respect n honor you're looking for, and more importantly it will give you the guidance you need so that you may attain the everlasting bliss from the hereafter. O sisters, remember your role in society, do not be little in your job in society, you are the mothers who look after the family, you are the one who show love and respect to its members, you are the first of the teachers of this Ummah, you are the soothers and carers of the men of this ummah, the success of this ummah lays upon your shoulders !

You have a very important role in this world for which you will be accountable on the Day of Judgment. Have you ever given thought about what you are n what you are supposed to do? You are created to worship Allah, so follow what Allah commands, but follow not what men do! You should not compare yourself with men, but the standard given by Allah. “Men do so, and women should do so”- you should not be like this. Sister, you have an own standard. You are distinct in your ways. Islam gives you the same position and honor as men, but remember YOU ARE DISTINCT, NOT SAME, YOU ARE EQUAL TO MEN, NOT SAME, bcoz certainly men and women have got difference You will be judged according to what you are supposed to do as women, not to what men do.

Remember khadija, the first wife of prophet Muhammad (SAW), she was one of the greatest women that ever lived. In the early stages of the prophet hood of our beloved prophet Muhammad (SAW), she protected him, she gave him finance, she cared for him, she comforted him and most importantly she believed in him. My dear sisters in Islam, as we look around in today's society,

we notice that many sisters are being mislead, we notice that more and more sisters are living for this world and not for the hereafter, more and more sisters do not know who Allah (SWT) is, more and more sisters are leaving the prayers, more and more sisters are taking off the hijab and more and more sisters are being seen in nightclubs and pubs, dating men and having a good time.

My dear sisters in Islam, we must wake up before it's too late, we must start changing and make Islam our priority in life, we must love Allah (SWT) than anything else in this world, we must stay focused on all this deception that is happening, we must remember the very reason of our existence as Allah (SWT) said in the Quran: I have not created the jinn nor mankind only, so that they worship Me, meaning Allah (SWT), my dear sisters in Islam, if you love diamonds and pearls, do not be deceived by this worldly treasures as the treasure in the hereafter is far greater, look at the sign of dead, as we speak someone dies and they will have eternal lives, will they live in the paradise and enjoys its bliss or will they suffer in the hellfire? And my final quote to you is: will you choose what is best for you or will you lose yourself in this life and in the hereafter.

Your need to know, my duty to tell!

[Based on the lecture of Sheikh Abu Ahmad n journalist Yasmin]

Collected From:
Brother
Zim Tanvir

Love and Relationship in Islam

December 2, 2010 at 1:25 AM

There is a difference between love and romance. Romance, if not checked, may mean wasting time, effort and dignity. Islam teaches us to be truthful and realistic. Besides, the concept of love in Islam is very unique, when a Muslim loves something or somebody, it must be for the sake of Allah; the same applies to hatred. Islam teaches us that marriage is the finest, purest and permissible relationship that should exist between a male and female; it should be the goal that they both have in mind. There is no room in Islam for illicit affairs or the Western vogue-word of boyfriend and girlfriend. All those stories of media and movies are not helpful to make a person comply with the teachings of Islam. The Prophet, peace and blessings be upon him, says: "Three qualities, if found in a person, will help him have perfect faith: Having Allah and His Messenger, peace and blessings be upon him, as the most beloved ones, loving a person only for the sake of Allah and hating getting back to Kufr (disbelief) the way one hates to be thrown into fire." That means love is a fruit of piety. Love without piety is mischief.

There is no concept of courtship in Islam as it is practiced in the West. There is no dating or living in de facto relationship or trying each other out before committing to each other. There is to be no physical relationship whatsoever before marriage. The romantic notions that occupy the mind of young people often have proven in most cases to be unrealistic and harmful to those involved. We only have to look at the alarming divorce rate in the West to understand this point. To give an example, the couple know each other for years, are intimate, live together and so on. Yet somehow this does not guarantee the success of the future marriage. Romance and love simply do not result in an everlasting bond between two people.

In most cases, romance and love die out very quickly when couple find themselves with the real world. The unrealistic expectation that young people have is what often contributes to the failure of their relationship.

The West makes fun of the Islamic way of marriage, in particular arranged marriage. Yet, the irony is that statistically arranged marriages prove to be

more successful and lasting than romantic types of courtship. This is because people are blinded by the physical attraction and thus do not choose the compatible partner. Love blinds people to the extent of overlooking potential problems in the relationship. There is an Arabic proverb that says: "Love is blind, it makes zucchini turn into okra". Arranged marriages, on the other hand, are based not on physical attraction or romantic notions, but rather on critical evaluation of the compatibility of the couple. That is why such marriage often proves successful.

From an Islamic perspective, in choosing a partner, the most important factor that should be taken into consideration is Taqwa (piety and consciousness of Allah). The Prophet, peace and blessings be upon him, recommended the suitors to see each other before going through with marriage procedures. That is very important because it is unreasonable for two people to be thrown into marriage and be expected to have a successful marital life, full of love and affection, when they know nothing of each other. The couple are permitted to look at each other.

This ruling does not contradict the Qur'anic verse that says, “…believing men and women should lower their gaze” (An-Nur: 30). The couple, however, are not permitted to be alone in a closed room or go out together alone. As the Hadith says: "When a man and a woman are together alone, the Shaytan (Satan) makes their third." One of the conditions of a valid marriage is the consent of the couple. Marriage by definition is a voluntary union of two people. The choice of a partner by a Muslim virgin girl is subject to the approval of the father or guardian. This is to safeguard her welfare and interests. The Prophet, peace and blessings be upon him, said: "The widow and the divorced woman shall not be married until she has consented to that and the virgin shall not be married until her consent is sought." The Prophet did nullify the marriage of a girl who complained to him that her father had married her against her wishes.

Though love is something nice, and it is recommended for a man to marry a woman whom he loves, because the Prophet, peace and blessings of Allah be upon him, said: “There is nothing better for two who love each other than marriage.” (Sahih Al-Jami`, 5200) However, this love should not be overwhelming and cause a person to forget other characteristics which he should look for in the person he wants to marry. The most important characteristic is religious commitment. The Prophet, peace and blessings of

Allah be upon him, says: “A woman may be married for four things: her wealth, her lineage, her beauty and her commitment to religion. Choose the one who is religious, may your hands be rubbed with dust [i.e., may you prosper]!”
(Agreed-upon Hadith)

Collected From:
Sister
Lipy ◕‿◕

Why a non-Muslim should know the Qur'an?

December 2, 2010 at 1:26 AM

The Qur'an is undeniably a book of great importance even to the non-Muslim, perhaps more today than ever, if that is possible. One aspect of Islam that is unexpected and yet appealing to the post-Christian secular mind is the harmonious interplay of faith and reason. Islam does not demand unreasoned belief. Rather, it invites intelligent faith, growing from observation, reflection, and contemplation, beginning with nature and what is all around us. Accordingly, antagonism between religion and science such as that familiar to Westerners is foreign to Islam.

This connection between faith and reason enabled Islamic civilization to absorb and vivify useful knowledge, including that of ancient peoples, whereby it eventually nursed Europe out of the Dark Ages, laying the foundation for the Renaissance. When Europe got on its cultural feet and expelled Islam, however, the European mind was rent by the inability of the Christian church to tolerate the indivisibility of the sacred and the secular that characterized Islam and had enabled Islamic civilization to develop natural science and abstract art as well as philosophy and social science. The result was a painful, ill-fated divorce between science and religion in Europe, one whose consequences have adversely affected the entire world.

In the post-Christian West, where thinking people, including scientists themselves once more, are seeking solutions to the difficulties created by the Christian divorce between religion and science, the Qur'an offers a way to explore an attitude that fully embraces the quest for knowledge and understanding that is the essence of science, while at the same time, and indeed for the same reasons, fully embraces the awe, humility, reverence, and conscience without which "humankind does indeed go too far in considering itself to be self-sufficient" (Qur'an 96:6-7).

Even for the secular Westerner, apart from any question of religious belief or faith, there are immediate benefits to be found in reading the Qur'an. First, in view of the sacredness and vital importance of the Qur'an to approximately one-fifth of all humanity, a thinking citizen of the world can hardly develop a

rational and mature social consciousness without considering the message of the Qur'an and its meaning for the Muslim community.

With the fall of communism, it has become particularly clear that global peace, order, and self-determination of peoples cannot be achieved without intelligent respect for Islam and the inalienable right of Muslims to live their religion. The second immediate benefit in reading the Qur'an, therefore, is that it is a necessary step toward the understanding and tolerance without which world peace is in fact inconceivable.

For non-Muslims, one special advantage in reading the Qur'an is that it provides an authentic point of reference from which to examine the biased stereotypes of Islam to which Westerners are habitually exposed. Primary information is essential to distinguish between opinion and fact in a reasonable manner. This exercise may also enable the thinking individual to understand the inherently defective nature of prejudice itself, and thus be the more generally receptive to all information and knowledge of possible use to humankind.

Excerpted from "The Essential Koran" by Thomas Cleary. Thomas Cleary has translated various religious texts, including The Essential Tao, The Secret of the Golden Flower and the bestselling The Art of War.

Collected From:
Brother
Zim Tanvir

Is there any GOD?

December 2, 2010 at 1:27 AM

CONVERSATION ABOUT ALLAH

An Atheist Professor of Philosophy speaks to his Class on the Problem Science has with ALLAH, The ALMIGHTY. He asks one of his New Muslim Student to stand and . . .

Professor : You are a Muslim, aren't you, son ? Student : Yes, sir. Professor : So you Believe in ALLAH ? Student : Absolutely, sir. Professor : Is ALLAH Good ? Student : Sure. Professor : Is ALLAH ALL - POWERFUL ? Student : Yes. Professor : My Brother died of Cancer even though he Prayed to ALLAH to Heal him. Most of us would attempt to Help Others who are ill. But ALLAH didn't. How is this ALLAH Good then ? Hmm ? (Student is silent)

Professor : You can't answer, can you ? Let's start again, Young Fella. Is ALLAH Good ? Student : Yes. Professor : Is Satan good ? Student : No. Professor : Where does Satan come from ? Student : From . . . ALLAH . . . Professor : That's right. Tell me son, is there evil in this World ? Student : Yes. Professor : Evil is everywhere, isn't it ? And ALLAH did make Everything. Correct ? Student : Yes. Professor : So who created evil ? (Student does not answer)

Professor : Is there Sickness ? Immorality ? Hatred ? Ugliness ? All these terrible things exist in the World, don't they ? Student : Yes, sir. Professor : So, who Created them ? (Student has no answer)

Professor : Science says you have 5 Senses you use to Identify and Observe the World around you. Tell me, son . . . Have you ever Seen ALLAH ? Student : No, sir. Professor : Tell us if you have ever Heard your ALLAH ? Student : No , sir. Professor : Have you ever Felt your ALLAH , Tasted your ALLAH , Smelt your ALLAH ? : Have you ever had any Sensory Perception of ALLAH for that matter ? Student : No, sir. I'm afraid I haven't. Professor : Yet you still Believe in HIM ? Student : Yes. Professor : According to Empirical, Testable, Demonstrable Protocol, Science says your ALLAH doesn't exist. What do you say to that, son ? Student : Nothing. I only have my Faith . Professor : Yes. Faith . And that is the Problem Science has. Student : Professor, is there such a thing as Heat ? Professor : Yes. Student : And is there such a thing as Cold ? Professor : Yes. Student : No sir. There isn't.

(The Lecture Theatre becomes very quiet with this turn of events)

Student : Sir, you can have Lots of Heat, even More Heat, Superheat, Mega Heat, White Heat, a Little Heat or No Heat. But we don't have anything called Cold.. We can hit 458 Degrees below Zero which is No Heat, but we can't go any further after that. There is no such thing as Cold. Cold is only a Word we use to describe the Absence of Heat. We cannot Measure Cold. Heat is Energy. Cold is Not the Opposite of Heat, sir, just the Absence of it.

(There is Pin - Drop Silence in the Lecture Theatre)

Student : What about Darkness, Professor ? Is there such a thing as Darkness ? Professor : Yes. What is Night if there isn't Darkness ? Student : You're wrong again, sir. Darkness is the Absence of Something. You can have Low Light, Normal Light , Bright Light, Flashing Light . . . But if you have No Light Constantly, you have Nothing and it's called Darkness, isn't it ? In reality, Darkness isn't. If it is, were you would be able to make Darkness Darker, wouldn't you ? Professor : So what is the point you are making, Young Man ? Student : Sir, my point is your Philosophical Premise is Flawed. Professor : Flawed ? Can you explain how ? Student : Sir, you are working on the Premise of Duality. You argue there is Life and then there is Death, a Good ALLAH and a Bad ALLAH . You are viewing the Concept of ALLAH as something finite, something we can measure. Sir, Science can't even explain a Thought. It uses Electricity and Magnetism, but has never seen, much less fully understood either one. To view Death as the Opposite of Life is to be ignorant of the fact that Death cannot exist as a Substantive Thing. Death is Not the Opposite of Life : just the Absence of it. Now tell me, Professor, do you Teach your Students that they Evolved from a Monkey ? Professor : If you are referring to the Natural Evolutionary Process, yes, of course, I do. Student : Have you ever observed Evolution with your own eyes, sir ?

(The Professor shakes his head with a Smile, beginning to realize where the Argument is going)

Student : Since no one has ever observed the Process of Evolution at work and cannot even prove that this Process is an On - Going Endeavor, are you not Teaching your Opinion, sir ? Are you not a Scientist but a Preacher ?

(The Class is in Uproar)

Student : Is there anyone in the Class who has ever Seen the Professor's Brain ?

(The Class breaks out into Laughter)

Student : Is there anyone here who has ever Heard the Professor's Brain, Felt it, Touched or Smelt it ? . . . No one appears to have done so.. So, according to the Established Rules of Empirical, Stable, Demonstrable Protocol, Science says that you have No Brain, sir. With all due respect, sir, how do we then Trust your Lectures, sir ?

(The Room is Silent. The Professor stares at the Student, his face unfathomable)

Professor : I guess you'll have to take them on Faith , son. Student : That is it sir . . . the Link between Man & ALLAH is FAITH. That is all that Keeps Things Moving & Alive.

Collected From:
Brother
Zim Tanvir

Is GOD unkind???

December 2, 2010 at 1:29 AM

Sadness, grief, misery and sorrow are feelings which are a part and parcel of this life. When we look around us we see poverty and suffering, death and catastrophes and even in personal lives there is grief and sadness and setbacks and failures, loss of loved ones and heartache. In short this life is full of problems and is not as perfect as we want it to be. These problems, tests and trials of this world may lead someone to think that God is unkind. People usually say what kind of a God lets people die in a tsunami or why God did this to us when we dont like this and that.

However this is not the case at all. God is not unkind. This world is like an exam for each one of us. Just like we give exams in schools and colleges - we may find the exam hard and difficult but that does not mean that the examiner is unkind. The exam is just to test our skills and abilities to award us accordingly. We need to pass many exams to become successful in this world and to have a good career and a job.

Similarly, this entire life is a test- so we will have to work really hard just like we work hard to pass our school exams or to get any degree and we will have to be patient as Allah says in the Quran:

“Be sure we shall test you with something of fear and hunger, some loss in goods or lives or the fruits (of your toil), but give glad tidings to those who patiently persevere,” (Quran 2:155)

Even the wealth and possessions given to a person are a trial for him or her. If some one is rich that does not at all mean that Allah is happy with such a person and therefore has bestowed him with wealth.

“And know that your possessions and your children are a test…” Quran 8:28

Also even our friends and family and people around us may be a test for us. Their injustice or hatered or their bad behaviour towards us may be a test for us as well to see if we are steadfast and patient.

Allah subhanawata says:

“And we have appointed some of you a test for others. Will you be patient?” (Quran 25:20)

Similarly while giving the exam we are not awarded immediately for our correct answers and we are not punished for our wrong answers there and then. We need to wait for the exam to be over and for the papers to be checked and the result to be announced.

In the same fashion, this life is an exam - but we dont know when the exam will get over. As soon as we die our exam would be over and we will have to wait for the result which will be announced on the day of Judgement.

Allah says: “Every soul shall have a taste of death: and We test you by evil and by good by way of trial. To Us must ye return.”(Quran 21:35)

When we are faced with difficulties, problems, sorrow and grief in this world we should realize that this is only a temporary passing phase where Allah is testing us to see if we still are thankful to Him and if we still obey Him.

This does not mean that Allah is unkind. We must remember that He is our examiner. If we do not like the questions in our college exam - does that mean we should give up and leave the paper and start hating the examiner? NO not at all.

We should persevere and be patient and continue asking for Allahs help and mercy and do our best to solve that difficult question.

Allah says that those who when faced with difficulties and problems lose heart and quit will be the worst losers in this world as well as the hereafter.

“There are among men some who serve Allah, as it were, on the verge: if good befalls them, they are, therewith, well content; but if a trial comes to them, they turn on their faces: they lose both this world and the Hereafter: that is loss for all to see!”

(Quran 22:11)

Collected From:
Sister
Javeria Aqeel

Polygamy: Problem or Solution ???

December 2, 2010 at 1:30 AM

Polygamy-one of the most disputed acts done by human being. Polygamy basically means having more than one spouse. Though almost all the religions have permitted polygene means having more than one wife, but most of the human being are not for it!

In Islam, a man can have at most four wives at a time, but we should know that, this is not compulsory, but “optional”. But the man who wants to have more than one wife, he should must ensure one thing, and this is “EQUAL JUSTICE”. Allah says in the Quran:

“….. marry (other) women of your choice, two or three, or four but if you fear that you shall not be able to deal justly (with them), then MARRY ONLY ONE ……. (Sura Nisa, verse-3)”

In the sight of Allah, the man who has more than wife, he is not superior to other at all. It is just an option.

But why is this option? Isn’t it degrading the women? It is very natural to see that a woman dislikes sharing her husband, one of the most toughest jobs is to share LOVE. Besides, if there is more than one wife, there is possibility of arising conflict and ego-problem.

So, “on the face of it”, it is “Logical” to say,” One should marry only one”

But is it the ultimate solution? Let’s think deeply.

If we analyze the world population, we will see, there is a great discrimination between men and women population. In USA, we see there are 6 million women more than men, in England, there are 4 million women more than men. In Russia, 9 million… For the sake of argument, if we agree that, “One woman-man”, then we will find that there are millions of women who haven’t found any husband. I’ll ask a very simple question, what will happen to these women? What will they do? Will they pass their life being unmarried? Medical science tells us it is IMPOSSIBLE. Or they become public property? Or become lesbian?

In Islam, we love our mothers and sisters, we never tolerate to let them go through such immodesty.

So, the best solution we find in the quran, which maintains their purity and modesty and helps to lead them a dignified life far better than a life of prostitute or a lesbian. “….. then marry (other) women of your choice, two or three, or four but if you fear that you shall not be able to deal justly (with them), then only one”

So, what I can say, “In little sense, polygamy is a problem for some women, But in a GREATER sense, it is a solution for the whole women society”

Collected From:
Brother
Zim Tanvir

Marriage:

December 2, 2010 at 1:33 AM

Bismillahir Rhamanir Rahim ... In the name Of Allah, most merciful and most gracious:

Dear brothers and sisters, Assalam-u-alaikum.
Praise be to Allah.

Now a days marriage become so complicated and expensive in Muslim society that all the matured boys and girls and their families are afraid of it and think it as a burden on their shoulder. If a father has less economic ability and he has a few daughters then most of the time we would find him as a patient of hypertension. Even though the dowry became less significant among the modern Muslim society but it didn't vanish yet rather it is there in the form of gifts and other presents. So its a great pain for a father of a daughter to get her married.

Now we all know “grass is not always greener outside the fence”. So the boys have problems too. The mahr which is selected too high to protect the girl from divorce, also the parties and gifts to the bride etc are too expensive that its quite impossible for a less earning boy to marry. So what do they do?They wait for their establishment which not only mean a good education and a good job rather it means a sufficient amount of money to carry the expense of marriage.

So what is the output of this situation? Nothing but normally late marriage at the age of 30 to 35 for a boy and 25 to 30 for a girl. Did we think what happens for this late marriage? We all know that a boy becomes matured enough at the age of 20 to 25 to get married and a girl from 18. So both boys and girls feel lonely and and they try to find some other ways to fulfill their want of body and mind, which essentially leads them to a word “LOVE”. In this way they make this love a part and parcel of their life and through this so many mishaps occurs and they deviates from their good track of life like“DEVDAS”. Some boys and girls become fool enough to do suicide even. The poets get “CHEKA”and start writing for their kind. The “Geetikar” writes songs for them. The Hollywood and Bollywood make movies for them and hence a great deal of business and wastage of money occurs.

What I am trying to say that in Bangladesh “The flood of LOVE” which is destroying our young generation is nothing but a absence of early marriage and its high cost.At the time of our holy Prophet (SWM) and at time of Sahaba (RTU) marriage was so easy that it was usual to get married. There was no dowry from the bride's side rather there was 'mahr' for the girl which is a gift for the girl from her newly married husband. And the functions were so normal and less expensive that it didn't cost too much. And there was very less girls who left unmarried or widowed.Marriage was thought as a blessing and a form of 'Ibadah'. **Today marriage became so tough and on the other hand “Living together” became very easy. So we made halal tough and haram easy.**

Because of shortage of time today I will discuss 'mahr' only.In Islam, the mahr (dower) is a woman's right and that signifies a husband's love and appreciation for his wife. There is no fixed amount of mahr in the Shari`ah. It should be given according to the financial status of the husband and according to the time and place. However, it should be reasonable and not too expensive.The bride's guardian and family should focus on the religious commitment and character of the suitor rather than asking for huge amounts of dower which burdens the youths who want to get married and protect themselves against temptations. The Prophet (peace and blessings be upon him) never demanded huge amounts of dower when giving his daughters in marriage. He is also reported to have said, "The best woman is the one whose mahr is the easiest to pay." (Reported by al-Haythami)

Allah says: “And give unto the women, (whom ye marry) free gift of their marriage portions...”(An-Nisa’: 4)

Now here comes the question of minimum amount of mahr. The minimum amount of mahr has been explained in the report in al-Saheeh (no. 1425) narrated from Sahl ibn Sa’d al-Saa’idi, who said: “A woman came to the Messenger of Allah (peace and blessings of Allah be upon him) and said, ‘O Messenger of Allah, I have come to give myself (in marriage) to you.’ The Messenger of Allah (peace and blessings of Allah be upon him) looked at her and looked her up and down, then the Messenger of Allah (peace and blessings of Allah be upon him) lowered his head and paused. When the woman saw that he had not made a decision about her, she sat down. A man from among the Sahaabah said, ‘O Messenger of Allah, if you are not interested in her, then marry her to me.’ He said, ‘Do you have anything?’ He said, ‘No, by Allah, O

Messenger of Allah.’ He said, ‘Go to your people and see if you can find anything.’ So the man went, then he came back and said, ‘No, by Allah, I could not find anything.’ The Messenger of Allah (peace and blessings of Allah be upon him) said, ‘Look and see (if you can find anything), even if it is only an iron ring which you can give.’ So he went, then came back,and said, ‘No, by Allah, O Messenger of Allah, not even an iron ring. But (I have) this izaar (garment)of mine, she can have half of it.’ The Messenger of Allah (peace and blessings of Allah be upon him)said: ‘What can she do with your izaar? If you are wearing it she will have nothing of it.’ The man sat down, then after a long time had passed, he got up (to leave). The Messenger of Allah (peace and blessings of Allah be upon him) saw him leaving and called him. When he came, he said, ‘What do you know of the Qur’aan?’ He said, ‘Soorah Such-and-such and Soorah Such-and-such.’ He said, ‘Do you know them by heart?’ He said, ‘Yes.’ He said, ‘Then go, you are married to her by what you know of the Qur’aan.’

This hadeeth shows that it is permissible for the mahr to be a little or a lot of whatever is considered tobe wealth, if both partners agree, because an iron ring is extremely little.

With regard to the question about the mahr of the Mothers of the Believers:Muslim narrated in his Saheeh (no. 1426) that Abu Salamah ibn ‘Abd al-Rahmaan said: “I asked‘Aa’ishah the wife of the Prophet (peace and blessings of Allah be upon him) what the mahr given by the Prophet (peace and blessings of Allah be upon him) was. She said: ‘The mahr that he gave to his wives was twelve ooqiyah and a nashsh.’ He said, Do you know what a nashsh is? He said, she said it ishalf of an ooqiyah. That was five hundred dirhams. This was the mahr given by the Prophet (peace and blessings of Allah be upon him) to his wives.”The scholar Ibn Khaldoon said:“The consensus of the scholars from the beginning of Islam and the time of the Sahaabah and the Taabi’een has been that the shar’i dirham is that of which ten coins weigh seven mithqaals of gold. The ooqiyah is forty dirhams of this type, and on this basis it is seven-tenths of a dinar... All of these amounts are agreed upon by scholarly consensus (ijmaa’).”(Muqaddimah Ibn Khaldoon, p. 263)

Based on this, the weight of a dirham in grams is 2.975 grams.

So the mahr of the wives of the Prophet (peace and blessings of Allah be upon him) was

500 x 2.975 = 1487.5 grams of silver

The price of one gram of pure silver that has not been worked is approximately 1 riyal, so the mahr inriyals is approximately 1487.5 riyals.

In dollars it is approximately $396.7 = 396.7 x Tk. 75 = Tk. 29752.5

And Allah knows best.

“Marry those among you who are single, or the virtuous ones among your slaves, male or female: ifthey are in poverty, Allah will give them means out of His grace: for Allah encompasseth all, and Heknoweth all things.” [24:32]

Collected From:
Brother
Nazmul Islam

Benefits of remembering Death

December 2, 2010 at 1:35 AM

Bismillahir Rhamanir Rahim ...

In the name Of Allah, most merciful and most gracious:

Dear brothers and sisters, Assalam-u-alaikum.

Here are the Benefits of remembering Death:

There are three benefits of remembering death.

1. **You will always think about repentance**: If you do a mistake then you will repent then and then. If you think about death you will think about 'Akhirah' and you will be prepare for it. And you will repent to Allah (SWT).

2. **Content with the minimum:** Whatever Allah (SWT) gives you, you will be happy with it. You will be satisfied and pleased. Because you know this is the temporary residance. This is not where you belong. Therefore you will not give that much concern and attention. So whatever Allah (SWT) gives you Alhamdulillah, you will be happy with that.

3. **Escape from competition**: You will not fight and compete with the people for this world. And that will cause you have tranquility in your heart. Because, what makes people anxious and obnoxious? Is competing over material things. Because this world is small but our desire is large. Nothing can satisfy this vain desires. And nothing can satisfy this greed except death. When we go toward death that will close and terminate all of desires. SO the person thinking about death will not fight for this world and he could realize this is temporary and its not worth fighting. And if we look at the wars, not only the fight between individuals but also the wars between nations and states, most of the time is over wealth. Its over 'dunia'. Why are they fighting for? Over oil, over land, over natural resources. That is why war happen. Therefore the only justified war is jihad. Because that is the only fighting, that is happening for the sake of Allah (SWT). Everything else is happening for the sake of 'dunia'. They attack 'jihad' in Islam. As if this not justified, what are

they fighting for? Sometimes they would cover and would mask it with the goal of 'human rights'. They are fighting for 'human rights'. Actually there is no war that is happening for the sake of 'human rights'. These wars were not for 'human rights' rather these were for the rights of the 'selective few'. These are the privileges of a selective few who are benefiting from this situation. These were not for the common me and you. Thats not why wars are happening.

So human being if they think about death then they would be pleased with what Allah (SWT) has given them and they would not compete over this world.

Collected From:
Brother
Nazmul Islam

Beware of a Moderate Muslim

December 2, 2010 at 1:51 AM

Bismillahir Rhamanir Rahim ...

In the name Of Allah, most merciful and most gracious:

Dear brothers and sisters, Assalam-u-alaikum.

I came across some alarming document in a website of RAND corp. stating about the present situation of the Muslim world and what their strategies toward it. I got several reports published by this institution about the ideological change the west wants to impose on the Muslim world. Even though these reports are old enough but as it seems of great importance so I'm sharing the view with you.

A report published by the RAND institute reads,
"The struggle underway throughout much of the Muslim world is essentially a war of ideas. Its outcome will determine the future direction of the Muslim world".

So there is a struggle going on right now in the Muslim world according to their view point. And it is right. They want to use this as a weak point and deviate us from true Islam and make their world campaign a success.According to US defense department in quadrennial defense review report,

"The United States is involved in a war that is both a battle of arms and a battle of ideas. A war in which ultimate victory will be achieved only when extremist ideologies are discredited in the eyes of their host populations and its supports."2

So, according to RAND and according to Pentagon and truthfully saying, there is a battle of ideas going on in the Muslim world. But what is their position according to this internal affair of Muslims? This affair that concern Muslims. This battle of ideas between those who want to follow as it was revealed to Muhammad (SWM).They want to follow Islam in its entirety and those who want to pick and choose from Islam; they want to follow Islam selectively. Now this is

not new in Muslims.In every age there is ‘ahalal-haqq’, and there are those who want to deviate from the true path. Throughout the history this is the struggle that Allah desired to remain. And it even existed among the believing nations before us. For example,Banu-Isreal, there were those who held on the truth and there were those whom Allah says about in Quran,“They changed the meaning of the words”.They choose to take the word from the Bible and they used to change them. And some of these were done to please the authority of that time. Because we know that Bani-Israel, they lived under various nations for example they lived under Roman rule and at that time the Roman was Pagans, and they lived under the rule of kings of Babylon, and they were Pagans too. And according to the story mentioned in the tafseer that at that particular time, some of the Raba of Bani-Isreal give a Fatwa so that the king of Babylon, allowing him to have a ‘haram’ relationship. But they give him such a fatwa to please that king. So they changed the rule of Allah (SWT)in order to please a human being. So this conflict of ideas that is going on in the Muslim world. What are the non-Muslims doing about it? According to the US news and world report,

“today Washington is fighting back, after repeated missteps, since the 9/11 attack, the US government has embarked on account a campaign of political warfare unmatched since the height of the cold war. From military sociological operations team, and CIA covert operatives to openly funded media and think tanks, Washington is flowing tens of millions of dollars into a campaign to influence not only Muslim society but also Islam itself”.

The US is trying to change Islam itself. Without any shame they openly are stating that they have a desire not only to influence the Muslim society but also to change their religion itself.To do so they have taken a strategy or a plan to make a different society of Muslims. They call them as ‘moderate Muslim’. Let us see what they mean by it. Who is the moderate Muslim? A report published by RAND corp. by Cheryl Bernard titled “Building Moderate Muslim Network” reads,
“Moderate Muslims are those who share the key dimensions of democratic culture.These include support for democracy and internationally recognized human rights(including gender equality and freedom of worship), respect for diversity,acceptance of nonsectarian sources of law, and opposition to terrorism and other illegitimate forms of violence.”

Let us elaborate these dimensions according to their definitions and see what Islam says about these.

Characteristics of Moderate Muslims

Democracy

“A commitment to democracy as understood in the liberal Western tradition and agreement that political legitimacy derives from the will of the people expressed through free and democratic elections is a key marker issue in identifying moderate Muslims.”

So a moderate Muslim is a Muslim who believes in Democracy and believes in the democratic system.

Allah says in Quran: A*nd this (He commands): Judge thou between them by what Allah hath revealed,and follow not their vain desires, but beware of them lest they beguile thee from any of that (teaching) which Allah hath sent down to thee. And if they turn away,be assured that for some of their crimes it is Allah's purpose to punish them. And truly most men are rebellious.* [05:49]

Do they then seek after a judgment of (the Days of) Ignorance? But who, for a people whose faith is assured, can give better judgment than Allah? [05:50]

And if any fail to judge by (the light of) what Allah hath revealed, they are (no better than) wrongdoers.[05:45]

So no way democracy can be allowed in Islam. Where democracy is a government ‘of the people, by the people, and for the people’. Now there are some Muslims who adopt democracy and they say that The Islamic system of ‘shura’ is similar to democracy, so we could use the term democracy as Muslims. But in reality we believe in ‘shura’. They are saying as it is more appealing to the west when we are talking about democracy because they don’t understand the Islamic concept of ‘shura’. And they believe that they could get the aid and assistance of the west to change and advance their society if they market themselves as the people who want to bring in democracy. And there is a serious problem with that because,democracy is not Islamic. Democracy is a system and Islam has brought us a completely

different system. And in reality if you believe in the system of the Islamic state and shura the say ‘shura’. Call it what it is and don’t call it democracy.

This trick is not going to pass at this people at RAND because they have given a detailed definition of what democracy do they expect from a moderate Muslim.They say, “A commitment to democracy as understood in the liberal western tradition”. So it’s not the democracy from the Islamic point of view. That is not satisfactory.The report also reads, “Western or Quranic sources, to be considered democratic it must unequivocally support pluralism and internationally recognized human rights.Support for democracy implies opposition to concepts of the Islamic state—particularly those that imply the exercise of political power by a self-appointed clerical elite, as in the case of Iran.”So a moderate Muslim is a Muslim who doesn’t believe in the concept of anIslamic state and ‘sharia’ as the law of it.

Acceptances of Nonsectarian Sources of Law

That report also reads,“The dividing line between moderate Muslims and radical Islamists in countries with legal systems based on those of the West (the majority of states in the Muslim world) is whether shari’a should apply. Conservative interpretations of shari’a are incompatible with democracy and internationally recognized human rights”

Meaning you follow man made law willingly and openly and the dividing line between Muslims and radical Islamists whether should apply. So to them any Muslim who wants ‘sharia’ to apply is an extremist and a moderate Muslims is a Muslim who is willing to except French law, or the British law or international law or call it whatever as long it is man-made.

Respect for the Rights of Women and Religious Minorities

Now we believe in rights of women and the rights of religious minorities but not according to their definition.

“Moderates argue, for instance, that discriminatory injunctions in the Quran and the sunna relating to women’s position within the society and the family (for example, that a daughter’s inheritance should be half that of a son’s) should be reinterpreted on the grounds that conditions today are not the same

as those that prevailed in the Prophet Muhammad’s day. Similarly, moderates advocate equal citizenship and legal rights for non-Muslims.”

According to their definition if an Islamic state enforcing ‘hijab’ is extremism, if it charges the Christians and Jews ‘jizia’ they are extremists.

Opposition to Terrorism and Illegitimate Violence

“Moderate Muslims, just like adherents of other religious traditions, have a concept of the just war.”

The Muslim who defends his land and the Muslim who defend its opposition, the Muslim who want to live according to Islamic rule is an extremist.

So overall, ***A moderate Muslim is a Muslim who invites the US army to come on and invade his lands and who is happy to follow man made laws and is a person who has no honor and dignity to defend himself against aggression.This is a moderate Muslim.***

So from what we see **a moderate Muslim is in reality a non-Muslim**.

Now it comes what they are doing to make this moderate Muslim society and what is their plan to it. They have treated this problem as equal importance with cold war and the following table shows how they differentiated the situation with cold war.

They have found out the different types of Muslim community and divided them into seven groups according to their thoughts. They are using their so called ‘divide and conquer’ formula to make this moderate Muslim society and to support them in all aspect. Let’s see a table in which they have differentiated us accordingly:

Now let us see what their strategy is and how they are going to differentiate us and make us fool enough to rule.

So, my dear brothers and sisters, after all these, do u think that we should just jump and dance as their wish or we should be united and resist them and show them that yes, we are Muslims and we do love Allah (SWT) and we are not afraid. And dear brothers and sisters, among you those who love to say themselves as moderate Muslims, please don't say it anymore. Because, a moderate Muslim is none but a nonbeliever (Kafir).

May Allah show us the right path and give us the strength to fight against the kufar.

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1. Building Moderate Muslim Network by Angel Rabasa, Cheryl Benard, Lowell H. Schwartz , and Peter Sickle, RAND center for Middle east Public Policy 2007.

2. Civil Democratic Islam: Partners, Resources and Strategies., by Cheryl Benard, RAND National Security Research Division.

Note: Because of shortage of time all other bibliographies are not given. Rather u can get the all reference documents upon request. Or you can visit their website to download those. http://www.rand.org/

If u cant see the tables clearly then download those from here:

01. First table about cold war and comparison: http://www.facebook.com/photo.php?pid=31626437&l=7457194386&id=1041970267

02. Second table about seven sect of Muslim society: http://www.facebook.com/photo.php?pid=31626436&l=2baaa769dc&id=1041970267

03. third fig about how they wanna change our society and religion: http://www.facebook.com/photo.php?pid=31626438&l=5339aedcda&id=1041970267

Collected From:
Brother
Nazmul Islam

What "HONESTY" means to us??

December 2, 2010 at 1:53 AM

The definition of honesty varies from society to society or ideology to ideology.In a western democratic country, a person who doesn't bother bout others' matters, leads his life of his own, pays his income-tax regularly is an honest man. No matter he's a homosexual or something like that.

In Bangladesh which is neither a demo...cratic nor an Islamic country,a man who leads his life of his own, goes through a sacred(without sex) love story at his early age which ultimately results in marry, makes flirt(not sex) with his sisters-in-law is an honest man. No matter he takes bribe in his office.

In a communist society,a person who doesn't go against his state i.e. fully submissive to his state and system, performs his duties to the state is an honest man. He/She shouldn't marry, rather can maintain sexual relations with several peo...ples. They think marry/family creates divisions/classes in society.

SO my dear friends, what do u think about honesty in the circumstances of Bangladesh its not the actual case of "honesty"... In Quran Allah Subhanallahu Tawala says in Sura Al Mu'minun from verse no 02 to 10 , the characteristics of the "HONESTY":

"Those who humble themselves in their prayers; Who avoid vain talk; Who are active in deeds of charity; Who abstain from sex, Except with those joined to them in the marriage bond, or (the captives) whom their right hands possess -- for (in their case) they are free from blame, But those whose desires exceed those limits are transgressors -- Those who faithfully observe their trust and their covenants; And who (strictly) guard their prayers -- Those will be the heirs, Who will inherit Paradise: they will dwell therein (forever)." [23:2-11]

May Allah lead us all to the Right path... Ameen.

Collected From:
Brother
Nazmul Islam

My base is Science….Not Theology…

December 2, 2010 at 1:56 AM

There is a Creator….But not in the frame of what we think the Creator is….The Creator is Field of infinite energy…This Infinite energy caused a spark between two potentials…. This spark caused a as series of huge explosions and started a rippling affect in the space thereby expanding the space of the ripple….The ripple is not simple ripple…It is a force that expands and contracts simulating to a breathing process…Thereby creating a sense of time in the space….The expanding gases started forming polarized bubbles in the space…and these bubbles through the cooling process developed the galaxies and the nebulas….Milky Way was one of them and we came to being through the formation of the sun and its planets….The original force that was exerted by the Creator is still pushing things out and just before the last day…The space will be released of the initial exerted forces and as such the space would start contracting…The time will be negated the light in the space would be reflected back and the energies will see their past as it happened giving rise to the feeling of dead reckoning what we call as the day of judgement…..The souls, which are part of the Creator imparted in human beings…The souls, which are part of the Creator imparted in human beings will be sucked back by the infinite energy to the Creator and start living within that energy…Human came through the process of the polarizations of the forces….Life was conceived through the metamorphosis of the body and the soul…Soul is part of the same energy that the Creator is from and is imparted into a body and body is made out of water and clay and then soul is imparted into it through the process insemination…Theology have failed to demonstrate properly what God is… Theology have also misled people into believing things that are not true…My base is Science….Not Theology…

BY…..Rial Ahsan 4th batch…RCC Toronto, ON

Imaam Abu Haneefah rahimahullaah and the atheist

December 2, 2010 at 7:34 AM

Long ago in the city of Baghdad, there was a Muslim empire. On one side of the River Tigris were the royal palaces and on the other side was the city. The Muslims were gathered in the Royal Palace when an athiest approached them. He said to them, ‘I don’t believe in God, there cannot be a God, you cannot hear Him or see Him, you’re wasting your time! Bring me your best debator and I will debate this issue with him.’

The best debator at the time was Imam Abu Hanifah Rahimullah. A messenger from amongst the Muslims was sent over the River Tigris to the city, where Abu Hanifah Rahimullah was, in order to tell him about the athiest who was awaiting him. On crossing the River Tigris, the messenger conveyed the message to Abu Hanifah Rahimullah saying, ‘Oh Abu Hanifah, an athiest is waiting for you, to debate you, please come!’ Abu Hanifah Rahimullah told the messeneger that he would be on his way.

The messenger went over the River Tigris once again and to the Royal Palaces, where everyone including the athiest awaited the arrival of Abu Hanifah Rahimullah. It was sunset at the time and one hour had passed, but Abu Hanifah Rahimullah still hadn’t arrived. Another hour had passed, but still there was no sign of him. The Muslims started to become tense and worried about his late arrival. They did not want the athiest to think that they were too scared to debate him, yet they did not want to take up the challenge themselves as Abu Hanifah Rahimullah was the best of Debators from amongst the Muslims. Another hour passed, and suddenly the athiest started laughing and said, ‘ Your best debator is too scared! He knows he’s wrong, he is too frightened to come and debate with me. I gurantee he will not turn up today.’

The Muslims increased in apprehension and eventually it had passed midnight, and the athiest had a smile on his face. The clock ticked on, and finally Abu

Hanifah Rahimullah had arrived. The Muslims inquired about his lateness and remarked, ‘Oh Abu Hanifah, a messenger sent for you hours ago, and you arrive now, explain your lateness to us.’

Abu Hanifah Rahimullah apologises for his lateness and begins to explain, while the atheist listens to his story.

‘Once the messenger delivered the message to me, I began to make my way to the River Tigris, and on reaching the river bank I realised there was no boat, in order to cross the river. It was getting dark, and I looked around, there was no boat anywhere nor was there a navigator or a sailor in order for me to cross the river to get to the Royal Palaces. I continued to look around for a boat, as I did not want the athiest to think I was running away and did not want to debate with him.

I was standing on the river bank looking for a navigator or a boat when something caught my attention in the middle of the river. I looked forward, and to my amazement I saw planks of wood rising to the surface from the sea bed. I was shocked, amazed, I couldn’t believe what I saw seeing. Ready made planks of wood were rising up to the surface and joining together. They were all the same width and length, I was astounded at what I saw.

I continued to look into the middle of the river, and then I saw nails coming up from the sea floor. They positioned themselves onto the boat and held the planks together, without them being banged. I stood in amazement and thought to myself, ‘Oh Allah, how can this happen, planks of wood rising to the surface by itself, and then nails positioning themselves onto the boat without being banged?’ I could not undertsand what was happening before my eyes.’

The athiest meanwhile was listening with a smile on his face. Abu Hanifah Rahimullah continued, ‘I was still standing on the river bank watching these planks of wood join together with nails. I could see water seeping through the gaps in the wood, and suddenly I saw a sealant appear from the river and it began sealing the gaps without someone having poured it, again I thought, ‘Ya

Allah, how is this possible, how can sealant appear and seal the gaps without someone having poured it, and nails appear without someone having banged them.' I looked closer and I could see a boat forming before my eyes, I stood in amazement and was filled with shock. All of a sudden a sail appeared and I thought to myself, 'How is this happening, a boat has appeared before my eyes by itself, planks of wood, nails, sealant and now a sail, but how can I use this boat in order to cross the river to the Royal Palaces?'

I stood staring in wonderment and suddenly the boat began to move. It came towards me against the current. It stood floating beside me while I was on the river bank, as if telling me to embark onto it. I went on the boat and yet again it began to move. There was no navigator or sailor on the boat, and the boat began to travel towards the direction of the royal palaces, without anyone having programmed it as to where to go. I could not understand what was happening, and how this boat had formed and was taking me to my destination against the flow of water. The boat eventually reached the other side of the River Tigris and I disembarked. I turned around and the boat had disappeared, and that is why I am late.'

At this moment, the athiest brust out laughing and remarked, 'Oh Abu Hanifah, I heard that you were the best debator from amongst the Muslims, I heard that you were the wisest, the most knowledgable from amongst your people. From seeing you today, I can say that you show none of these qualities. You speak of a boat appearing from nowhere, without someone having built it. Nails positioning themselves without someone having banged them, sealant being poured without someone having poured it, and the boat taking you to your destination without a navigator against the tide, your taking childish, your talking rediculous, I swear I do not belive a word of it!'

Abu Hanifah Rahimullah turned to the athiest and replied, 'You don't believe a word of it? You dont believe that nails can appear by themselves? You dont believe sealant can be poured by itself? You dont believe that a boat can move without a navigator, hence you don't believe that a boat can appear without a boat maker?'

The athiest remarked defiantly, ‘Yes I dont believe a word of it!’

Abu Hanifah Rahimullah replied, ‘If you cannot believe that a boat came into being without a boat maker, than this is only a boat, how can you believe that the whole world, the universe, the stars, the oceans, and the planets came into being without a creator?

The athiest astonished at his reply got up and fled.

N.B>>I VE RECEIVED IT AS A MESSAGE FROM THE GROUP "RELIGION OVER CULTURE"
http://www.facebook.com/group.php?gid=9740504220

Collected From:
Brother
Navid Abdullah Gofran

Rules in Islam for Knocking & Ringing

December 5, 2010 at 7:10 PM

In the name of Allah

Patiently knock the door
When at the door, one should knock or ring the bell in a pleasant way and not louder than necessary to make your presence known. One should not knock loudly and violently or ring the bell continuously. In other words, one should act like a visitor, and not a thug or oppressor attempting to frighten the occupants.

A woman went to visit Imam Ahmad Ibn Hanbal (رحمة الله عليه) seeking his opinion on a religious matter. She banged the door loudly. He came out saying "This is the banging of the police". Likewise Imam Bukhari (رحمة الله عليه) reported in al-Adab al-Mufrad that the Companions of the Prophet used to knock with the tips of their fingers in a soft and gentle manner.

If the living quarters of the person you are visiting are close to the door, it is important to only softly/gently knock with the tips of the fingers, to make your presence known. For those with living quarters further from the door, it is appropriate to knock a little louder, but without banging, or ring the bell enough for them to hear. The Prophet (صلى الله عليه وسلم) said: **"Gentleness adorns every act. Its absence will tarnish it."**

In addition, Imam Muslim (رحمة الله عليه) reported that the Prophet (صلى الله عليه وسلم) also said: "**Whoever lacks kindness, lacks all good things".**

Between knocks or rings of the bell, one should leave adequate time to allow those being visited to finish performing wudu, finish salaah (approximate time it takes to read 4 raka'as) , or to allow them to finish eating without rushing. One should keep in mind that the person being visited may have jsut started one of the above acts, before you knocked or rang the bell.

After attempting knocks or ringing the bell 3 spaced times, it is important to understand that the person you are visiting may be busy, or would have answered, hence you should leave. One should never enter without permission.

The Prophet (صلى الله عليه وسلم) said:**"If you sought permission three times, and were not granted permission, then you must leave". (Bukhari & Muslim)**

When you knock or ring the bell, it is also important that you do not stand infront of the door, but to the left or right of it. The Messenger of Allah (صلى الله عليه وسلم) recommended that one should stand to the left or to the right of the door and to avoid facing it to prevent people seeing things that are either unlawful for them to see, or that which is private.

SUMMARY:
1. Knock gently with the tips of the fingers, or just loud enough for the occupants to hear.
2. Do not bang the door or ring the bell continuously. Be patient.
3. Allow enough time for the person to answer the door (about the time it takes to read 4 raka'ahs) between each knock.
4. After 3 spaced knocks, and no answer. Leave.
5. Do not stand infront of the door, but slightly to the right or left, so that you may protect your eyes from that which may not be lawful for you to see.

May Allah give us patient and mind to follow the all rules of Islam

Collected From:
Brother
Salman Akhter

Grief, Depression versus Hope, Patience

December 6, 2010 at 9:04 PM

Bismillahir Rahmanir Rahim

Aslamualikum

Alhamdulillah for getting a chance for writing something about this matter.

If we observe it deeply we can see that there are different types of bad mental condition. First of all, Let us try to realize whether it is grief or depression. Grief means feeling sad for losing something or some unexpected events. At that time we should be patient and keep full trust on ALLAH (SWT) since it's a test. Another type of grief can be occurred which is mentioned in Holy Quran as follows:
"O you who believe! When you hold secret counsel, do it not for sin and wrong-doing, and disobedience towards the Messenger (Muhammad SAW) but do it for Al-Birr (righteousness) and Taqwa (virtues and piety); and fear Allâh unto Whom you shall be gathered. Secret counsels (conspiracies) are only from Shaitân (Satan), in order that he may cause grief to the believers. But he cannot harm them in the least, except as Allâh permits, and in Allâh let the believers put their trust." (58:9-10)

So we can easily recognize and overcome such type of grief following the mentioned verses of the Holy Quran.

Depression means lack of spirit, anxious for future and holding no hope. And there is a great chance to be fallen into the trap of Shaytan. The following verse of the Holy Quran says about it.

"Shaitân (Satan) threatens you with poverty and orders you to commit Fahshâ (evil deeds, illegal sexual intercourse, sins etc.); whereas Allâh promises you Forgiveness from Himself and Bounty, and Allâh is All-Sufficient for His creatures' needs, All-Knower." (2:268)

So when depression comes on our mind we should seek refuge in ALLAH (SWT) and not let shaytan be succeed in his plan.

Personally, I want to say keeping always trust in ALLAH (SWT) is the greatest remedy of all such bad mental condition. How much deep this trust should be? The following event is enough to measure it:

During the duration of a single day ‘Urwah ibn Zubayr (may Allah be pleased with him) lost one of his legs and was informed that his son had died. This was his reaction: “0’ Allah, to You belongs all praise. If You have taken away, then You have also given. And if You have tested (me) with hardship, You have also saved me and cared (for me). You have bestowed upon me four limbs and have taken only one away. You have blessed me with four sons and have taken only one away.”

It is encouraged in the Holy Quran to be patient.

"Peace be upon you for that you persevered in patience! Excellent indeed is the final home" (Qur’an 13: 24)

This world is nothing but a test. So we should not expect happiness here all the time. Let us be patient in every step of life whatever it happens and hope for the real happiness in Jannah.
May ALLAH Subhanahu Wa Tha’la save us from depression and help us to keep patience during hardship Ameen
Jazak ALLAH Khairan for reading it.

Collected From:
Brother
Tareq Mahmud Emon

UNFOLDING ROSE

December 6, 2010 at 9:10 PM

A young, new ustadh (teacher) was walking with an older, more seasoned ustadh (teacher) in the garden one day. Feeling a bit insecure about what Allah had for him to do, he was asking the older ustadh for some advice. The older ustadh walked up to a rosebush and handed the young ustadh a rosebud and told him to open it without tearing off any petals. The young ustadh looked in disbelief at the older ustadh and was trying to figure out what a rosebud could possibly have to do with his wanting to know the will of Allah for his life and ministry.

But because of his great respect for the older ustadh, he proceeded to try to unfold the rose, while keeping every petal intact... It wasn't long before he realized how impossible this was to do. Noticing the younger ustadh's inability to unfold the rosebud without tearing it, the older ustadh began to recite the following poem...

It is only a tiny rosebud,
A flower of Allah's design;
But I cannot unfold the petals
With these clumsy hands of mine.
The secret of unfolding flowers
Is not known to such as I.
ALLAH opens this flower so sweetly,
Then in my hands they die.
If I cannot unfold a rosebud,
This flower of Allah's design,
Then how can I have the wisdom</p><p>To unfold this life of mine?</p><p> </p><p>So I'll trust in Allah for leading</p><p>Each moment of my day.</p><p>I will look to Allah for</p><p>His guidance Each step of the way.</p><p> </p> *<p>* ***The pathway that lies before me,*** *</p><p>* ***Only Allah knows.*** *</p><p>* ***I'll trust Him to unfold the moments,*** *</p><p>* ***Just as He unfolds the rose.***

Source: Unknown

Collected From:
Brother

Tareq Mahmud Emon

A Real Example of Eternal Love !! Really Amazing and Inspiring…

December 6, 2010 at 9:11 PM

One day the Moon said to the Sun;

“Oh my Love, you shine on the humans and made them happy for the rest of the day, and I will entertain them and give them a sense of peace and happiness in the night while they are making love, but truly I am lonely myself. You are never in my company. Will we be able to hold hands together like the human did?”

And so the Sun replied;

“Oh my Dear, I’m not trying to shine on them, but rather I’m shining my love on you so that you are not lonely. My light will make you glow beautifully and your beauty will make every eyes of the girls filled with envy and jealousy. We live in a world apart but I will always shine my love for you forever until The Lord Almighty bring us together in the Heaven.”

The Moon is satisfied with the answer but never content with it. She loves the Sun so much that it is unbearable for her to live in separation.

One day, the Moon thought to herself, my heart must never falter and I must be strong in order to be with the Sun. From today on, I will linger on the sky until morning just to see the Sun even if it’s only for a while. The Moon was trying to show and prove her endless love to the Sun. So she stays every morning until noon just to have a brief moment with the Sun even her light is never the same as the night time. Her beauty is fading by the morning and she is sad that she cannot show the Sun her beauty. Even both of them appear on the same morning, they can only look at each other from a distant. They can never be closed enough to hold hands or to embrace each other tightly. Even so, the Moon was very happy because they got to see each other. Sadly for the Sun, he can only see the pale face of the Moon starring at him every morning, not that brightly glowing and the beautiful Moon. So the Sun asked the Mon;

"Oh my Love, why do you look so pale and sad?" The Moon replied;

“Oh my Love, I’m sad because I can’t be with you and above of all, I’m pale because you are shinning so bright. You showered me with so much love that it caused me so much pain just to think that I’m not with you.”

The Sun is confused so he asked the Moon;

“Oh my Love, do you want me reduce my love for you so that you can light up the morning sky with your glow and smile?”

Listening to that, the Moon said quickly;

"Oh my Love, Never. If you don’t shine your love on me then I will forever be in the dark even at night and the scar on me will never heal.”

So the Sun and the Moon continue to live like that. The Sun will shine the earth every day and when the night comes, the lonely Moon will try to cast the loneliness of the humans away. They got to see each other every morning and then they’ll be separated again. So the Moon is becoming greedier. She longs for the Sun every moment and watching him from a far every morning is not enough anymore.

So, the Moon asked the Sun again;

"Oh my Love, If I can linger in the morning so bright, why can't you do the same at night? If you are present at night, I can always show you my beauty."

Hearing to the question, the Sun becomes clueless and don’t have the answer himself. He also wonders why can’t he shine at night. After giving some thought about it, the Sun replied; "Oh my dear, have you forgotten the Words of Allah from the Holy Book of Al-Quran?"

So the Sun recited a verse of Al-Quran from Az-Zumar verse 5.

He has created the heavens and the earth with truth. He makes the night to go in the day and makes the day to go in the night. and He has subjected the sun and the moon. Each running (on a fixed course) for an appointed term. Verily, He is the All-Mighty, the Oft-Forgiving.

Listening to the verse, the Moon burst into tears and asked for Forgiveness from the Lord Almighty as she was trying to defy the rules of creation. Allah has made their destiny as so. She realizes that she could never be together with her beloved Sun. All she can do is to watch him from a far with pale, and sad eyes. To ease the sadness of the Moon, the Sun then recited a verse from Al-Qiyamah, verse 9.

...and the sun and moon will be joined together (by going one into the other or folded up or deprived of their light).

“Oh My Love, there will be time when we will be together. Please be patient",the Sun said.

So the Moon and the Sun has been waiting and waiting until the Lord Almighty wishes them to meet each other.

The Sun and The Moon’s love is a very tragic love. Loving each other but never able to be together. There’s always that kind of love in this life that will never be able to be together in this world and surely Allah will grant your love wishes in the Heaven. Fate is in the Hand of Allah and Destiny is Allah’s haq for his servants. There will be time when your love will be realized. If Dunia Cinta is not for you, then Syurga Cinta is waiting for you. Adam and Eve met in Jabal Rahmah after years of searching and Allah fulfilled their love wishes. Just like the Sun and the Moon. Their love is destined to be together on the Day of Judgment. Allah has promised in Al-Qiyamah, when the Day of Judgment occurred is the time when the Sun and the Moon will meet. Oddly for them, in the chaos of the end of the world is the time for them to be happy forever.

For the love that is never to be realized in this world, I’m praying to God to give us the strength to be patient until the love comes to realize in the Paradise full of Happiness. Just wait like how the Sun and the Moon has been waiting for each other from the beginning of the world until the End of the World. Whenever you are tired of waiting, think of how long the Sun and the Moon have been waiting.

Remember Allah’s promise to those who are patient; **And those who remain patient, seeking their Lord’s Countenance, perform As-Salat (Iqamat-as-Salat), and spend out of that which We have bestowed on them,**

secretly and openly, and defend evil with good, for such there is a good end. (Ar-Rad, 22)

And also, for the unmarried couple who are so in love with each other, there's a boundary of which you can't cross. Never to touch what is not yours. Never take it too far until you are lost with love of lust until it became Nafsu Cinta. Just like the Moon and the Sun, they wait with patient for the time, so you should do the same. Your time will come when you tie the knot and you can touch whatever that is yours. Love is a form of Test from Allah. The lovey dovey thing would be for nothing and fruitless if it's not purify with Ikhlas only for Allah's sake. You want to harvest the sweetest fruit (pious children) coming out of your love. If you fail the test of love, then you would not reach the Paradise, do you? Patient is definitely what being tested in love. And those who are pious should be able to excel the test well. First Class Honors maybe.

Do you think that you will enter Paradise before Allah tests those of you who fought (in His Cause) and (also) tests those who are As-Sabirun (the patient)? (Ali-Imran, 142)

A woman is only halal for you when you marry her. Even if you change your Facebook status countless time, announcing you are now in relationship with that girl or that boy, nothing ever changes between you and her. Both of you remains 'Haram' for each other. So does engagement. Engagement would not automatically says she is ultimately yours. As I said before, marriage is the only way that you and your loved ones can act, live and love as a couple. Allah saw said in Al-Quran :

Nor come nigh to adultery: for it is a shameful (deed) and an evil, opening the road (to other evils) ~ (Al-Isra', 32)

And the Prophet described what is the form adultery from the Hadith.

Narrated Ibn 'Abbas: **I did not see anything so resembling minor sins as what Abu Huraira said from the Prophet, who said, "Allah has written for the son of Adam his inevitable share of adultery whether he is aware of it or not: The adultery of the eye is the looking (at something which is sinful to look at), and the adultery of the tongue is to utter (what it is unlawful to utter), and the innerself wishes and longs for**

(adultery) and the private parts turn that into reality or refrain from submitting to the temptation.” (Sahih Bukhari)

Love is a funny thing, can be dangerous, can be tricky, can be a-long-tiring-endless-waiting, but if you love the right way you will surely touch the Heaven of Earth and the Heaven in the Hereafter.

Courtesy to: **I love Allah and Muhammad (Sall-Allaahu alayhi wasallam) ♥ page**

ETERNAL LOVE !!!

Collected From:
Brother
Tareq Mahmud Emon

A Man Named Rashed (A True Story)

December 6, 2010 at 9:34 PM

Bismillah Alhamdulillah Wassalatu Assalam 'Ala Rasulillah

Assalamu Alaikum Warahmatullah,

This is a true story about a man named Rashed. He tells his story as follows…

I was not more than thirty years old when my wife gave birth to my first child. I still remember that night.

I had stayed out all night long with my friends, as was my habit. It was a night filled with useless talk, and worse, with backbiting, gossiping, and making fun of people. I was mostly the one who made people laugh; I would mock others and my friends would laugh and laugh. I remember on that night that I'd made them laugh a lot. I had an amazing ability to imitate others – I could change the sound of my voice until I sounded exactly like the person I was mocking. No one was safe from my biting mockery, even my friends; some people started avoiding me just to be safe from my tongue. I remember on that night, I had made fun of a blind man who I'd seen begging in the market. What was worse, I had put my foot out in front him – he tripped and fell, and started turning his head around, not knowing what to say.

I went back to my house, late as usual, and I found my wife waiting for me. She was in a terrible state, and said in a quivering voice, "Rashed… where were you?"

"Where would I be, on Mars?" I said sarcastically, "With my friends of course."

She was visibly exhausted, and holding back tears, she said, "Rashed, I'm so tired. It seems the baby is going to come soon." A silent tear fell on her cheek.

I felt that I had neglected my wife. I should have taken care of her and not stayed out so much all those nights… especially since she was in her ninth

month. I quickly took her to the hospital; she went into the delivery room, and suffered through long hours of pain.

I waited patiently for her to give birth… but her delivery was difficult, and I waited a long time until I got tired. So I went home and left my phone number with the hospital so they could call with the good news. An hour later, they called me to congratulate me on the birth of Salem. I went to the hospital immediately. As soon as they saw me, they asked me to go see the doctor who had overlooked my wife's delivery.
"What doctor?" I cried out, "I just want to see my son Salem!"

"First go see the doctor," they said.

I went to the doctor, and she started talking to me about trials, and about being satisfied with Allah's decree. Then she said, "Your son has a serious deformity in his eyes, and it seems that he has no vision." I lowered my head while I fought back tears… I remembered that blind man begging in the market who I'd tripped and made others laugh at.

Subhan Allah, you get what you give! I stayed brooding quietly for a while… I didn't know what to say. Then I remembered by wife and son. I thanked the doctor for her kindness, and went to go see my wife. My wife wasn't sad. She believed in the decree of Allah… she was content… How often had she advised me to stop mocking people! "Don't backbite people," she always used to repeat… We left the hospital, and Salem came with us.

In reality, I didn't pay much attention to him. I pretended that he wasn't in the house with us. When he started crying loudly, I'd escape to the living room to sleep there. My wife took good care of him, and loved him a lot. As for myself, I didn't hate him, but I couldn't love him either.

Salem grew. He started to crawl, and had a strange way of crawling. When he was almost one year old, he started trying to walk, and we discovered that he was crippled. I felt like he was an even greater burden on me. After him, my wife gave birth to Umar and Khaled. The years passed, and Salem grew, and his brothers grew. I never liked to sit at home, I was always out with my friends… in reality, I was like a plaything at their disposal [entertaining them whenever they wanted].

My wife never gave up on my reform. She always made du'aa for my guidance. She never got angry with my reckless behavior, but she would get really sad if she saw me neglecting Salem and paying attention to the rest of his brothers. Salem grew, and my worries grew with him. I didn't mind when my wife asked to enroll him in a special school for the handicapped.

I didn't really feel the passing of the years. My days were all the same. Work and sleep and food and staying out with friends. One Friday, I woke up at 11 am. This was early for me. I was invited to a gathering, so I got dressed and perfumed, and was about to go out. I passed by our living room, and was startled by the sight of Salem – he was sobbing! This was the first time I had noticed Salem crying since he was a baby. Ten years had passed, and I hadn't paid attention to him. I tried to ignore him now, but I couldn't take it… I heard him calling out to his mother while I was in the room. I turned towards him, and went closer. "Salem! Why are you crying?" I asked.

When he heard my voice, he stopped crying. Then when he realized how close I was, he started feeling around him with his small hands. What was wrong with him? I discovered that he was trying to move away from me! It was as if he was saying, "*Now*, you've decided to notice me? Where have you been for the last ten years?" I followed him… he had gone into his room. At first, he refused to tell me why he'd been crying. I tried to be gentle with him… Salem started to tell me why he'd been crying, while I listened and trembled.

Do you know what the reason was?! His brother Umar, the one who used to take him to the masjid, was late. And because it was Jumu'ah prayer, Salem was afraid he wouldn't find a place in the first row. He called out to Umar… and he called out to his mother… but nobody answered, so he cried. I sat there looking at the tears flowing from his blind eyes. I couldn't bear the rest of his words. I put my hand over his mouth and said, "Is this why you were crying, Salem!"

"Yes," he said.

I forgot about my friends, I forgot about the gathering, and I said, "Don't be sad, Salem. Do you know who's going to take you to the masjid today?"

"Umar, of course," he said, "… but he's always late."

“No,” I said, “*I’m* going to take you.”

Salem was shocked… he couldn’t believe it. He thought I was mocking him. His tears came and he started crying. I wiped his tears with my hand and then took hold of his hand. I wanted to take him to the masjid by car. He refused and said, “The masjid is near… I want to walk there.” Yes, by Allah, he said this to me.

I couldn’t remember when the last time I had entered the masjid was, but it was the first time I felt fear and regret for what I’d neglected in the long years that had passed. The masjid was filled with worshippers, but I still found a place for Salem in the first row. We listened to the Jumu’ah khutbah together, and he prayed next to me. But really, I was the one praying next to him.

After the prayer, Salem asked me for a musHaf. I was surprised! How was he going to read when he was blind? I almost ignored his request, but I decided to humor him out of fear of hurting his feelings. I passed him a musHaf. He asked me to open the musHaf to Surat al-Kahf. I started flipping through the pages and looking through the index until I found it. He took the musHaf from me, put it in front of him, and started reading the Surah… with his eyes closed… ya Allah! He had the whole Surah memorized.

I was ashamed of myself. I picked up a musHaf… I felt my limbs tremble… I read and I read. I asked Allah to forgive me and to guide me. I couldn’t take it… I started crying like a child. There were still some people in the masjid praying sunnah… I was embarrassed by their presence, so I tried to hold my tears. My crying turned into whimpering and long, sobbing breaths. The only thing I felt was a small hand reaching out to my face, and then wiping the tears away. It was Salem! I pulled him to my chest… I looked at him. I said to myself… you’re not the blind one, but I am, for having drifted after immoral people who were pulling me to hellfire. We went back home. My wife was extremely worried about Salem, but her worry turned into tears [of joy] when she found out I had prayed Jumu’ah with Salem.

From that day on, I never missed the congregational prayer in the masjid. I left my bad friends… and I made righteous friends among people I met at the masjid. I tasted the sweetness of iman with them. I learned things from them

that distracted me from this world. I never missed out on gatherings of remembrance [halaqas], or on the witr prayer. I recited the entire Qur'an, several times, in one month. I moistened my tongue with the remembrance of Allah, that He might forgive my backbiting and mocking of the people. I felt closer to my family. The looks of fear and pity that had occupied my wife's eyes disappeared. A smile now never parted from the face of my son Salem. Anyone who saw him would have felt that he owned the world and everything in it. I praised and thanked Allah a lot for His blessings.

One day, my righteous friends decided to go to a far away location for da'wah. I hesitated about going. I prayed istikharah, and consulted with my wife. I thought she would refuse… but the opposite happened! She was extremely happy, and even encouraged me… because in the past, she had seen me traveling without consulting her, for the purpose of sin and evil. I went to Salem, and told him I would be traveling. With tears, he wrapped me up in his small arms…

I was away from home for three and a half months. In that period, whenever I got a chance, I called my wife and talked to my children. I missed them so much… and oh, how I missed Salem! I wanted to hear his voice… he was the only one who hadn't talked to me since I'd traveled. He was either at school or at the masjid whenever I called them.
Whenever I would tell my wife how much I missed him, she would laugh happily, joyfully, except for the last time I called her. I didn't hear her expected laugh. Her voice changed. I said to her, "Give my salam to Salem," and she said, "Insha'Allah," and was quiet.

At last, I went back home. I knocked on the door. I hoped that it was Salem who would open up for me, but was surprised to find my son Khaled, who was not more than four years old. I picked him up in my arms while he squealed, "Baba! Baba!" I don't know why my heart tensed when I entered the house.

I sought refuge in Allah from the accursed shaytan… I approached my wife… her face was different. As if she was pretending to be happy. I inspected her closely then said, "What's wrong with you?" "Nothing," she said. Suddenly, I remembered Salem. "Where's Salem?" I asked. She lowered her head. She didn't answer. Hot tears fell on her cheeks.

"Salem! Where's Salem?" I cried out.

At that moment, I only heard the sound of my son Khaled talking in his own way, saying, “Baba… Thalem went to pawadise… with Allah…”

My wife couldn’t take it. She broke down crying. She almost fell to the floor, and left the room. Later, I found out that Salem had contracted a fever two weeks before I’d returned, so my wife took him to the hospital… the fever got more and more severe, and didn’t leave him… until his soul left his body…

And if this earth closes in on you in spite of its vastness, and your soul closes is on you because of what it’s carrying… call out, “Oh Allah!” If solutions run out, and paths are constricted, and ropes are cut off, and your hopes are no more… call out, “Oh Allah.” Allah wished to guide Salem’s father on the hands of Salem, before Salem’s death. How merciful is Allah!

Collected From:
Brother
Jafar Siddik

What is Riba or Usury or Interest???

December 6, 2010 at 9:37 PM

Riba is usury. Usury is now commonly understood as the lending of money at illegally high rates of interest. But this deliberate corruption of terminology took place in Europe in order to permit the ‘money lender’ (now called banker) to bypass the Christian church and its objection to all forms of usury. R. W. Tawney wrote a classic book in 1935 entitled *“Religion and the Rise of Capitalism”* in which he described the prolonged Euro-Christian opposition to *Riba.* William Shakespeare also did the same in his classic play, “*The Merchant of Venice”.*

Riba in *Islam* (as in medieval Christianity) is the lending of money on interest, regardless of the rate of interest. When a ‘money lender’ lends money on interest, then money by itself, independent of any labor or effort or the assumption of any risk by the investor, increases over time. The increase is realized by deception through the exploitation of labor, goods and property. This becomes clear when attention is directed to that which Allah has unambiguously declared in the *Qur’an*:

“ . . . man is entitled to nothing except that for which he labored.”

(Qur’an, al-Najm, 53:39)

Thus the *Qur’an* rejects the claim that money can increase over time! One of the ways through which that exploitation takes place is the consequent decrease in the value of wages, of goods and of property *over time*, something that Allah has specifically prohibited in several verses of the *Qur’an*. The Prophet *Shu’aib* constantly warned his people of the wickedness of their economic life:

“ …. do not deprive people of what is rightfully theirs by diminishing the value of their things (such as their labor, merchandise, property etc).”

(Qur’an, al-’Araf, 7:85; Hud, 11:85; al-Shu’ara‘, 26:183; etc.)

Perhaps the secularized champions of organized labor, who dismiss the *Qur'an* as a book of guidance, would now begin to understand the reason why the labor force is daily being transformed into jackasses who sweat on behalf of the rich, and the banks which they own.

Muslims must also understand that *Riba* is at work when wealth is sucked from the masses through legalized fraud involved in the use of artificial paper money. This money replaced the money that was the *Sunnah* of every Prophet of Allah Most High i.e., gold and silver and other precious metals. Artificial paper, plastic and electronic money (*i.e.*, secular money) has no intrinsic value. Rather the value of the money is assigned to it and then it constantly loses value *over time, as the system was designed to make it happen*. Banks are the major actors at work in forcing a decrease in the value of money, and banks make the most profit when such occurs. As money loses value, the value of everything is decreased. Prices rise, and wages lose value. Labor is then imprisoned in slave wages.

Collected From:
Brother
Jafar Siddik

Following islam - an endless effort

December 7, 2010 at 3:12 PM

All the time people used to ask me, why r you being too much muslim? (and everyone knows what it means). or i pray, fast - why this cannot be enough? why islam blocks every step i want to take?

the problem is, islam views things so differently that it hits to the root of usual perception on life. for example, islamically we should not judge if a person is good or bad. one moment you can be very nice and the next moment you can be the most selfish person on earth. good or bad is judged by the work, not by ingrained personality.

there is no concept of 'ingrained personality'. i m like this, this song or movie or character represents me.. it's not the way islam sees people. every soul got one angel and one devil, you have to decide which one has more influence on you. so, you can never lose hope or 'hate' a person forever for any of his past act. who knows, may be he'll be a more practicing muslim than any of us.

it's not enough to do some good work some time, and spend the rest of the day not caring about religion. you are being watched every moment. at each point, you have to decide, 'well, the thing i want to do now, or the thought that occupies me right now - is it liked by Allah or not?' every moment you spend, if it is not for the sake of Allah, earns some displeasure, and being written against you. that says, if you hang out with friends, and don't remind each other about some of the teachings of islam, your whole time will be recorded against you. if you spend 6 hours in shopping just to buy a PERFECT piece of fabric which could be done in 20 minutes, you would regret this waste of time in the after life.

time, knowledge, health, parents, children, relatives, friends, your body parts, facilities - everything should be considered as a blessing given by Allah. you'll be questioned how well you've taken care of the blessings entrusted to you. you have some obligations to all of them. and you have to be active and try to your utmost level to keep the people you know on the right track. that just doesn't mean sending some weekly or yearly reminder over facebook notes or

status. that means you have to be nicer and closer to them, improve the relationship to a level that they'll love to hear from you.

islam is a complete lifestyle - the essence of this line is that in each step you have to make an intelligent choice whether it goes along with the lifestyle prescribed by Allah or not.

every muslim is bound to love Rasulullah (SAW) over any creation on earth. people get irritated at it, and make such petty questions that arouse confusion about their intellect. like, they'll ask, he had more than one wife, do i have to do the same to love him?
who comes first, prophet or parents? the answers are so obvious - i really don't understand why people raise such questions? are they really confused and that hinders them to be a good muslim, or just argue and win and earn some more displeasure of Allah and Rasul (saw). I get tired saying people over and over, please read the hadiths at least once, then come to argue. all the manners and etiquettes are clearly written there, and please don't come back to ask 'o, DO I HAVE TO DO IT? IS IT OBLIGATORY?' why? don't you understand that Allah sent His messenger so that you can take him as a guide for building your personality, and whenever you get confused at any matter, go back and look over the seerah. once you know how he dealt with similar problems, you'll know that this is the approach that will be most liked by Allah (subhanata'ala).

and don't just argue, implement it. just implement the guidelines of quran and hadith, just for one week, you won't need any proof, the internal peace and tranquility will prove the superiority of islam.

Collected From:
Sister
Nusrat Rahman

Words That Had Misled us for times.

December 8, 2010 at 2:5w7 PM

Words that r sweeter 2 Us can fall us in danger
“Dost tui help na korle ami sesh”/
“Dost tui e amar sesh vorosa” /
“Dost tui sara r keu amak ei bipod theika uddhar korte parbe na”….

We r very much familiar with this kind of sweet words from our chums, even sometimes we use those words to flatter him or her. But, we have never thought of Him who always saves me from danger, who always aids me, without whose permission even anything can happen! Of course, only He can make anything occur. But, through different media and means. Definitely, our friends can help us, but, they can’t be the only mean to make it. of course, ALLAH (swt) make it happen by them. Now, let us take a look on His last book (what He has told it regarding this) :
“Don’t u know that the controlling power of the skies and land are only at His custody: except Him, u will not find anyone as ur friend and aid provider (when needed).”..*(Sura Baqara:107)*
“Isn’t ALLAH enough for his servants (mankind)?” *(Sura Zumar:36)*
“If Allah wants to fall u in sorrow then who can save u? And, if He wants to grace u, who can take it away from u? (u) say that, Allah is enough for me”. *(Sura Zumar:39)*

So, denying the holy verses, if we elect our innocent friends as our last hope, will it not be treated as Shirk(to make anyone equal to Allah regarding anything). And, if u believe in Him, u had better know that, He will forgive every sin except SHIRK. Think, what stupid words have we practiced through!

Friends, our last hope is Almighty. We shall of course seek the help from our friends because; a friend in need is a friend in deed. But, it should be in a different tone. Not, in a tone that creates a sense of pride and superior complex in him or her. After all, he or she is nothing more than a human being. May be, regarding some event, they r more efficient than us. But, we all r equal before Allah. Even, the sahabis haven’t sought help from prophet(sm) in such type of tone. Remind the words that **ABU-BAKR**(R) said after death of Muhammad(sm) (which proves that he was nothing more than a man) :

“Those who worshipped Md, let them know that Md is not alive and can die: and those who worship Allah, let them know that, Allah is alive and cannot die”.

I hope that, all of u will take requisite lesson from it and work accordingly. If u doubt we can of course challenge me regarding it. Inshallah, I m ready to face u in n authentic way.

Collected From :
Brother
Ahmad Sajid Hasan

Inspiring Story

December 17, 2010 at 12:02 AM

Aslamualikum

Bismillaahir RaHmaanir RaHiiim

A man woke up early in order to Pray the Fajr Prayer in the masjid, He got dressed, made his ablution and was on his way to the masjid, On his way to the masjid, the man fell and his clothes got dirty, He got up, brushed himself off, and headed home. At home, He changed His Clothes, made his ablution, and was, again, on his way to the masjid, On his way to the masjid, He Fell again and at the Same Spot, He, again, got up, brushed himself off and headed home, At home he, once again, Changed His Clothes, made his ablution and was on his way to the masjid, On his way to the masjid, He Met a Man Holding a Lamp, He asked the man of his identity and the man replied 'I Saw You Fall Twice on your way to the masjid, So I Brought a Lamp so I can Light Your Way.'

The first man thanked him profusely and the two where on their way to the masjid, Once at the masjid, the first man asked the man with the lamp to come

in and pray Fajr with him, The second man refused, The first man asked him a couple more times and, again, the answer was the same

The first man asked him why he did not wish to come in and pray, He man replied " I am Shetaan(devil/ evil)(La3natullaah)" The man was shocked at this reply, Shetaan(La3natullaah) went on to explain " I saw you on your way to the masjid and it was I who made you fall. When you went home, cleaned yourself and went back on your way to the masjid, Allah forgave all of your sins, I made you fall a second time, and even that did not encourage you to stay home, but rather, you went back on your way to the masjid.

Because of that, Allah forgave all the sins, of the people of your household , I was AFRAID if i made you fall one more time, then Allah will forgive the sins of the people of your village, so I made sure that you reached the masjid safely."

So please!! Let NOT Shetaan(La3natullaah) benefit from his actions.

Do not put off a good that you intended to do as you never know how much reward you might receive from the hardships you encounter while trying to achieve that good.

Collected From

Sister

Shabnaj Rafnee Mithila

Bangladesh: Sold to the Lowest Bidder

December 21, 2010 at 12:12 AM

Since its independence from Pakistan in 1971, Bangladesh has projected itself as being a free, independent, and a sovereign nation. But on studying its 39 year history, which has included military rule as well as heralding the Zia and Hasina era, a very different picture emerges with regards to its independence and sovereignty.

Sovereignty is defined by one thinker as:

"Sovereignty ...the belief that states are in every sense quite distinct and separate from one

another treating with one another as equals and owing no duty to any outside earthly authority"

(Comparative Politics, an Introduction, Peter Calvert)

This question of sovereignty has been a pertinent one ever since the farcical Awami League government came into power in December 2008. Under the present government Bangladesh has been literally selling off its infrastructure, natural resources and political sovereignty to various countries. One would think it is common sense to assume that a seller would seek to secure the best value when putting a product on the market. Anyone who analyses the activities

of the recent government will see an administration that is selling the country off to the lowest bidder, India. The relationship with India of late has come under much scrutiny, far from being a mutual one it is clear to see that India benefits more than Bangladesh. Recently India granted a $1 billion loan to Bangladesh which will be used by the government for multiple projects. The loan is the largest India has ever given to any country and comes with a

1.75% interest rate over a repayment period of 20 years. The deal will see India construct a $120 million railway bridge on river Titas and the initiation of a transnational power gridline between Bahrampur (India) and Bheramara (Bangladesh), costing $158 million, along with many other projects. It's quite clear when it comes to energy infrastructure Bangladesh is reliant and subservient to Indian interests. The list continues as the Awami League government signed a $1.7 billion deal to have India build them two coal powered plants in the south. Bangladesh has allocated $245 million from its annual budget for constructing the infrastructure necessary to import 500 MW of electricity from India. India hasn't stopped there, in order to capitalise on its trade it has funded the construction of trade routes from the ports of Chittagong and Ashuganj. In May 2010 India exported 100,000 tons of rice to

Bangladesh even though the country is one of the largest producers of rice in the World. Bangladesh also imports sugar from India. In January 2010 during her visit to India the Prime Minister Sheikh Hasina agreed to the establishment of a railway link between Akhaurah and Agartala which will act as a trade route once again benefitting India. The strong foothold of India is clearer as Indian companies and financial institutions have submitted proposals to the Bangladeshi government amounting to around $1 billion. The influence of foreign subjects on domestic policy is well established, and the US has recently commended Bangladesh for its anti-terror initiatives. The Awami League recently played a pivotal role in outlawing Islamic based political parties, many of which have been outspoken on the government's foreign ties. There is no doubt that Indian and western influence has transcended the arena of economy, trade and infrastructure development. Indian security officials have even been training Bangladeshi embassy staff in Kabul.

USA, China, and the World Bank have also been busy in joining this booming bidding process getting contracts for ports, gas, and yes more loans. From Peter Calvert's definition of sovereignty it is very clear that Bangladesh, far from being free and sovereign, is not on equal terms with its counterparts but rather subservient towards foreign interests. In the case of India it seems as though the New Delhi government has an ‘access all areas' pass when it comes to Bangladesh, some may even claim that Bangladesh has become India's 29th state.

Bangladesh has been a failed state since its inception, it has never been independent, and it has been dictated and controlled by countries like India, China, and the USA. The time has come for the people of Bangladesh to embrace change and ditch the failed parties, and systems that ruined the country and people for decades. What Bangladesh needs is a radical new approach. Islam has a bought a complete legislative system that determines the relationships of the state with society, a system that provides solutions in ruling, economics, social, educational, domestic, and foreign policy. This system is the Khilafah system and this is what Bangladesh needs.

Collected From:

Brother

Amad Uddin

3 FRIENDS FOR 60 FLOORS

December 23, 2010 at 3:18 PM

Three friends came to the New York City. They decided to stay in a hotel during the visit. It so happened that their room ended up being on the 60th floor. The policy of the hotel was that every night after 12:00 a.m. the elevators are shut down for security reasons. So on the next day, the three friends rented a car and went out to explore the city. They enjoyed movies, concerts, and other things throughout the whole day. At one point, they remembered that they have to get back to the hotel before 12 a.m. When they arrived, it was beyond 12 a.m. at night. The elevators were shut down. There was no other way to get back to their room but to take the stairs all the way to the 60th floor. All of a sudden, one friend got an idea. He said "For the first 20 floors, I will tell jokes to keep us going. Then another one of us could say wisdom stories for the next 20 floors. Finally, we will cover the other 20 floors with sad stories." So, one of the friends started with the jokes. With laughs and joy, they reached the 20th floor. Now, another friend started saying stories that are full of wisdom. So, they learned a lot while reaching the 40th floor. Now, it was time for the sad stories. So, the third friend started thus, "My first sad story is that I left the key for the room in the car."

Now, what is the point of this story? This story resembles our life cycle. For the first 20 years of our life, we spend time in joking and enjoying whatever is out there. Then, after we reach 20, we go into the work force, get married, have kids and this is the time when we use our wisdom. Then, if we reach 40, we finally see the white hairs and begin to think that

my life is coming to an end and the sadness begins. In this story the three friends or anyone of them might come back down to the car to get the key and

climb up the stairs again though it would be a very struggling work. But in real life we can never ever go back to our past and utilize it properly for time is like a stone thrown away in the middle of an ocean which you never expect to come back to you. It's better that we start our life in the very beginning by remembering death rather than preparing for it at the end our life when very few of us have the energy to obey Allah completely.

By Ehsan Xplorer Sunday at 3:45am

Collected From:

Sister

Tammim Wayfarer

TRAVELLER....here we are

December 24, 2010 at 3:21 PM

Abdullah Ibn Umar(ra) narrated, Once Allah's Apostle (saw) said, "Why shud I b zealous 4 dunya? The example of my life n dunya is such- In a summer day a weary traveller takes rest 4 sometime under a shady tree. As da shade goes away, he leaves da tree n again starts journey 2wards destination"

Musnad Ahmad

Abdullah Ibn Umar(ra) narrated, Once Rasul (saw) put His hand on my shoulder n said-"O Abdullah! Lead ur life as if u r a traveller here. Stay just like a traveller n reckon urself as 1 of the dead ones."

Musnad Ahmad

Ayesha (ra) narrated , once Rasul (saw) said, "O Ayesha! If u want to live with me in Jannah, u must be contented with such belongings as much as a traveller has, for his life. Beware! Don't mix with such people who love da worldly life."

Tirmidhi

When my mom narrated thz 2 me, i just cried wid joy- so my name Auchin Pothik(Non destined Traveller) is perfect! Yes! It's perfect 4 not only me, but 4 all. Each being is a traveller in this temporary world. A

traveller has no particular destination. His business is only walking, walking, n wandering.....no end in his journey. And dunya is just a temporary station of his long journey. So short is dunya, just compared 2 da shade of a tree, whereas da life hereafter is compared 2 da vast surroundings around it. 4m where a traveller started his journey, runs 2wards da same place althrough his life- just like a circle it is- coming n going- but da ultimate destination is forgone.... What a deception, what an illusion this dunya is!!

When Rasul (saw) was returning 4m Mi'raaz, He met a woman midway. The woman was so beautiful, so glaring wid her gorgeous dresses. Rasul(saw) became amazed. "Who is this?" He asked Gabriel. He replied- 'Ya Rasulullah! Go ahead n observe da woman inside.'

So Rasul (saw) approached, went nearer, turned her glaring dress. Just He saw a horrible scene, a rotten n decayed body, serious bad smell was coming 4m which. Then Gabriel said- 'O Allah's Apostle! This is da example of Dunya, looking so glaring 4m outside, while such horrible is it's inside.'

Really this is dunya, after which we r running unconsciously, subconsciously, or even sometimes consciously. How much times we think about da mission of our life? R'nt we covenant 2 Allah wid our life? When Allah created our souls, He asked all da souls- Alastu bi rabbikum?(Am I not ur God?) -Qaalu balaa(Yes! verily U r). Allah then sent us down wid covenance, we'll prove by our acts that we r true 2 our words that we gave Him then.

But cud we fulfill our covenance 2 Him by our acts? Do we lead us according 2 Rasul's order? Don't know how much we can. Yet, often we've 2 ponder over, calculate our doings in life. If we wanna lead such life, we have no way without being a traveller. In fine, we all r traveller in this temporary world. We've

started life as traveller with a sound of adhan, ve to go a long way, but bearing in mind every moment, TRAVELLER- here we r, just 4 Allah.......

Collected from Sister Nishat Tammim

Still I Find the Way

December 24, 2010 at 3:26 PM

Still I Find the Way

Even today i find the way

i mind the way!

A thousand miles i passed in darkness,

A long miles away

A thousand times i lost in thoughtness,

Couldn't find the way

Still today i walk along

i walk alone!

Dazzling beauties gathered around

providing me merry & joy,

I didn't look even keepin me sound

seemed nothing but annoy

Started journey only to find the Path,

the purest life i wanna hath!

I didn't wanna blunder...

So i still wander...

I gazed at Moon, soothing light

left me away-

gazed at Sun,

dazzling bright

followed a day...

Suddenly rang my mind-

Who's the One working behind?

-O! There's a Creator, so long i was blind!

Yeah! I got the way i find!

Oh! Gotta find today...

the Truest way...

the Purest way,...

Oh! Gotta find the way!

Keep running behind the way..

Till last breath, till the last day....

by Sister Nishat Tammim

From Reality to Practise

December 24, 2010 at 3:36 PM

A very nice article i've read which i'm going to share here for u....

There was an able shaykh who trained students for dawah--- six months in theory & three months in the field for practice.

A confident student graduating from the theoretical part felt that he could do the practical part by himself. The shaykh warned him against this view, but the student didn’t listen.

He went off to a remote village to practice dawah. On the first Friday a phoney imam delivered a khutbah full of lies about Allah & the prophet. The student stood up & shouted: “the imam is a liar, neither Allah nor the prophet (SAW) made any of this statements.” The imam responded : “ this young man is kafir & deserves to be punished.”

The audience in the mosque beat the student badly. The student went back to his shaykh with bandages & broken bones. The shaykh said to him: “ let me show you a good example of practical dawah.”

Next Friday, they went to the same mosque where the same imam delivered a similar khutbah. Having listened to the khutbah, the shaykh stood up & declared: “ your imam is a man of jannah. Anyone who takes even a single hair from his beard will earn jannah.”

At once, the people attacks the imam’s beard & pulled hair after another until he was left beardless & bleeding on the floor. Then the shaykh whispered in the ear of the imam: “ are you going to stop lying about Allah & prophet (SAW)

& behave yourself, or do you want more punishment? The imam admitted his mischief & repented. The student realize his mistake & pleaded to the shaykh to give him his three months of practical dawah field training!

There is a world of difference between theory & application.

by Sister Rain Spot

The Inevitable

December 26, 2010 at 2:45 AM

All praises are for Allah who has given us life, the air to sustain us and has made us from amongst the best of mankind.

Preparation! So much preparation. Everyday we prepare, either for a ceremony or a special occasion or just for our routine household activities in general. But we forget that there is an inevitable day that is coming. A day which we should be preparing for. A day we neglect to prepare for. When is that day and what time is that day is not known. It is different for each and every person, but it will definitely happen. It is a day in which a person will experience agony and pain more severe than all the agonies ever experienced in this world.

It is narrated by Shaddad ibn Aws radhiallaahu anhu that the agony of death is more severe than all the agonies of this world and the hereafter. It is more painful than being sawed in two, being cut into pieces with shears or being boiled in a cauldron. If the dead were to rise from the graves and tell people about the pangs of death, no man would take pleasure in this life, nor could anyone enjoy should sleep.

So much for the pangs and throes of death, besides this, a dying man must also go though the ordeal of facing the angel of death. So horrible is the appearance of the angel of death when he comes to take the souls of the sinners and the non believers, that the strongest of men cannot bear the sight. Even our dear Prophet Muhammad صلى الله عليه و سلم used to seek refuge from the pangs of death saying:

“Oh Allah grant us relief in the throes of death.”

Then who are you and I, my respected Muslims?

Shouldn’t we too seek Allah’s mercy and help from the inevitable and most certain day?

Yes, my readers, it is the agony of death. What preparation have we made for this? Have we forgotten all about it? Allah Al Hakeem, Al Aleem says in the Holy Quraan:

“Every soul shall taste death” (3:185)

So how can we have any doubts about it? It can overtake us at any moment. Why is it that some of us think that we can hide from death, or climb to the highest tower to escape its approach? Allah, Al Aliyu, (the Most High) says in the glorious Qur'aan:

“Wherever you are, death will find you, even if you are in towers built up high (4:78)

Luqman, the Wise, once advised his son saying, “Death is an occurrence of which the exact time is not known to anyone. Be prepared then, to meet death at any time, lest it should take you unaware or unprepared.”

This advice of Luqman lives on today.

Respected Muslims let us take heed to this advice. Let us not find ourselves in the arms of death in an unprepared state. Let us strive each and every day to

prepare ourselves for that inevitable day, the day that is sure to come, our last day on this earth.

Collected from http://islamweb20.posterous.com/the-inevitable

Collected From:

Brother

Jafar Siddik

SELF-JUSTIFICATON-Best weapon of Shaytan to befool Mankind



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Collected From

Brother

Ahmad Sajid Hasan

Mon e Mon e

F1: dosto, ajke fajr namaz er somoy marattok sheet silo, na?

F2: ki jani? ami to ghumie silam.

F1: oma! tahole ki namaz kaja korsos?

F2: shon, namaz kono joruri bishoy na. tor mon er bisshas tai asol.

F1: o.

F2: Ajke 'sheela ki jawani' gaan ta dkhlm....

F1: Bolis ki????? eta haram...

F2: egulo kono kotha na. mon er porda boro porda.

F1: o...are tor cha to thanda hoye jasse. ne ne.

F2: o, ha.

F1: are bam hate khas kano? janis na Muhammad(sm) shoytan ke bam hat e khete dkhesiln?

F2: eisob choto khato bisoy. moner vetor poriskar thaklei holo.

F1: o.

F2: dosto, takar babostha hoye gese. ebar dekhis, BMW ta kinei felbo.

F1: er age Hajj ta kore felle valo hoy na?

F2: dakh, Allah ke dakte soudi arob jete hoy na. ekhane bose ami mon e mon e sobsomoy Take daki.

F1: o. tor pant takhnur niche neme gese. ar tui ajkeo clean shave kore eshesis?

F2: Islam er onek step ase. dari ar pant er bisoy onek pore. bad de. ajkal desh e eve teasing ato berese, ain koreo kisu hoy na.

F1: desh e Qur'an er shashon na thakle kno lav nai.chele ra eve teasng er kufol jane na, meyera hijab pore na...

F2: esob kisu na. asole mon poriskar hote hobe.

F1: o. assa, ami ki besi mota hoye gesi?

F2: tui mota holeo ki? duniar soundorjo to tor kase mullohin.

F1: ha, kintu ektu fitness o to joruri. kokhn j jihad er dak ase!

F2: jihad bole kisu nai. dhormo mane shanti. mon er bisshash....

F1: vabsi, JMB te jog dibo

F2: pagol holi naki?

F1: pagol er ki ase?

F2: janis na, ei sonhothon nishiddho?

F1: na, ami to mon e mon e tader ghrina kori. baire ja e kori na kano.

Collected From

Brother

Niloy Arman

Traffic jams, and utilizing them for the sake of Allah

All Praises are due to Allah and may His peace and blessings upon Rasulullah

A common occurence if you are living in Dhaka is **the unimaginable traffic jams**. It is as if a third of our lives are being lost in these concrete slums of cars. Moreover, **the honking of horns and the rickshaw-pullers playing NFS Underground** on the streets really does make it even worse. The head goes into a **"thob thob"** situation and we feel like throwing up. At times people become so angry and frustrated by these jams that they come home and behave as if they just got dumped by their partners (:P).

Jokes aside, what everyone of us must understand that this traffic jam situation **is not going to change, not for now at least**. If you or I would try and obey traffic rules we would rather go to the hospital than the one breaking the rules having anything to suffer for it. As Muslims we must accept that all of this is part of the Qadr of Allah. **Nothing in the heavens and the earth happen except by the permission of Allah, and to be satisfied with it is a sign of faith.** At the bare minimum, everyone should **at least be patient** and not curse the jam or curse "luck". This leads to dissatisfaction in the decree of Allah, which is a grave matter

indeed. **Allah knows what is best for us, and even if we do not see it, this traffic jam is what is best for us in that particular time and place, for that is what Allah willed**. Now, how we make use of it is a different matter, and herein is where I would like to advise myself and everyone else inshAllah as to how to make use of these traffic jams for the sake of Allah inshAllah

Ibn Taymiyyah rahimahullah said that "**"Ibaadah is a collective term for everything which Allaah loves and is pleased with from among the sayings and inward and outward actions."**

So if we can use traffic jams properly, inshAllah we can even count that part of our lives in the worship and remembrance of Allah

1. Firstly we must remember that every bit of hardship for the believer is an expiation of sins and thus one should ponder over this to get over the boredom and frustration first and foremost.

"“No fatigue, nor disease, nor sorrow, nor sadness, nor hurt, nor distress befalls a Muslim, not even a thorn that pricks him, but Allaah will expiate his sins thereby.” (Al Bukhari and Muslim)

“Trials will continue to befall the believer, man or woman, concerning himself, his child and his wealth, until he meets Allaah with no sin on him.” (At-Tirmidhi)

Allahu akbar. Brothers and sisters isn't this enough to hold on a bit more patiently so that Allah clears us of the multitudes upon multitudes of sins that we have got all over our lives? Isn;t this pain easier than the pain of hellfire or the trials of the Day of Judgement?

2. Being patient is one thing, while doing something good in a time of difficulty is even better, and even more rewarding as Allah says “Is there any reward for good other than good?” [al-Rahmaan 55:60].

If one is travelling on a bus(or any public transport), one can use that time to communicate with the fellow passenger and utilize that time for some dawah activity. One can start off a casual talk (BROTHERS DON'T DO THAT TO STRANGER SISTERS THOUGH :P), and go on and talk about a beauty of Islam. We can also carry a one page or two page leaflet or article in our bags and give it to those who are sitting around us. Even dawah to a rickshaw puller is very effective at times. Give dawah for the sake of Allah and do not look for results, as it is up to the person to accept or reject what you gotta say

"And who is better in Speech than the One who calls to Allah, works righteousness and says "I am one of the Muslims." - Surah Fussilat Ch-41 V-33

3. The point above may not always be applicable, and in fact is not at all applicable when one is travelling alone. However, Allah in His beautiful Deen has given us avenues upon avenues to gather good deeds for ourselves inshAllah, and that is in the blessed dhikr(remembrance) of Allah. Various dhikr are there, however some have more rewards than others. I will note down a few below hadith below inshAllah

SubhanAllah wa bihamdihi (Glory be to Allah and Praises be to Him)

Whoever says (the above) a hundred times during the day, his sins are wiped away, even if they are like the foam of the sea. (Al Bukhari and Muslim)

SubhanAllahi 'l-`adheem wa biHamdihi (Glory be to Allah, The Supreme, and Praises be to Him)

A palm tree is planted for the reciter [of the above] in Paradise (At-Tirmidhi)

SubhanAllah (Glory be to Allah)

Whoever recites [the above] one Hundred times, a thousand good deeds are recorded for him or a thousand bad deeds are wiped away (sahih Muslim)

SubhanAllah, walHamdulilah, wa La illaha ilAllahu, waAllahu Akbar (Glory be to Allah, All Praise is for Allah, There is No God but Allah, Allah is the Greatest)

The above are mentioned as the four most beloved words to Allah (Sahih Muslim)

Also the Prophet sallallahu alayhi wasallam mentions "“For me to say (the above) is dearer to me and all that the sun rises upon (ie the whole world).” (Sahih Muslim)

La illaha ilAllahu, waHdahu la shareeka lahu, lahul Mulku, wa lahul Hamd, wa Huwa ala kulli shaiy'in Qadeer (There is No God But Allah Alone, who has no partner. His is the dominion and His is the raise, and He is Able to do all things)

Whoever says the above one Hundred times, has the reward of freeing ten slaves, a hundred good deeds are recorded for him and a hundred bad deeds are wiped away and he has gained refuge from the devil that day until evening and none shall come with anything better except someone who has done more. (Al Bukhari and Muslim)

There are various more, but I wouldn't like to burden anyone, so I guess trying to remember them will do

4. It's time to **halalify the ipods and the mp3 players**. Load them up with lectures by various scholars, quran recitations and nasheeds and spend the complete time in traffic jams remembering Allah :D (cell phones work here too)

5. **Read Quran**-Carry a pocket Quran or even a bigger Quran with you, and recite it and read the translation and contemplate on the meanings of the Quran. It was in prison that Ibn Taymiyyah got a deeper understanding of the Quran. So, while traffic jams are nothing compared to prisons, we can at least hope that the Quran will come like a consolation during those painful times. (Not recommended for those who get headaches if they read while travelling, like me)

An example of reward for reading the Quran is this - Whoever reads *Surah Ikhlas* ten times, Allah will build a palace for him in Paradise. ‘Umar (may Allah be pleased with him) exclaimed, “If that’s the case, then we will increase in our palaces!” The Prophet □ (may the peace and blessings of Allah be upon him) responded, “Allah is better and greater (in reward).” [Ahmad]. There are countless other blessings

6. Make dua. Dua is the weapon of the believer. And one of the best times to make dua is during travelling

The Messenger of Allah (SAW) said; Three supplications will not be rejected (by Allah (SWT)), the supplication of the parent for his child, the supplication of the one who is fasting, and **the supplication of the traveler**. [al-Bayhaqi, at-Tirmidhi - Sahih]

Also utilize this time to make dua for the ummah of Muhammad sallallahu alayhi wasallam. If one looks at the Ummah today, they see turmoil. Allah has called believers "ikhwaan" which in classical arabic referred to blood brothers. That is the love and affection that believers must have towards believers. If this is one of the time that duas are accepted, we should rush to make dua for all Muslims who are sufferring wherever they are. We should also make dua for our own needs, for our salvation in the hereafter and also for the revival of this ummah inshAllah.

I ask Allah to accept this small effort from me, and I ask Allah to make us all benefit from this, and to forgive me for any errors that I may have made. All Praises go to Allah and with Him is all Honour

Collected From

Brother

Raiiq Ridwan

Masks of Life

Life is a never ending story of hope, joy, pain, and struggles. But how much we understand life? How much we wanted to spend to

make our life satisfactory on our sight? Do we have a purpose? Do we have a trail to follow?

People from all walks of life never thought how short this life could be. The only thing on the mind of a common man is the happiness and satisfaction they can get from this world. But how much it’s cost?

I was attending a masquerade party for our shift and they invited me to be a speaker during that occasion. I was astounded by the costumes my friends and colleagues were wearing because of the mask that covers most of the faces of the attendees. My speech focuses on loving the career that we choose. While I was delivering my speech a thought came into my mind while looking at the faces in front of me. How people could able to hide a fake smile while inside they are not getting the best that they deserve? Or why people, having a blessed opportunity others are envious upon but still not happy with what they have earned? “Why losing hope when we have a lot of things to hope for?”

Life is not deceiving. It is us who deceived ourselves. Why can’t we say no when we don’t like? Why we said its allright when we it’s not? Why can’t we say a thing when we need to say something? And why we smile when in fact it is hurting? We cannot live a life with deceptions. God give us a choice or choices of good and evil, of knowledge and ignorance, of happiness and sorrow. But how can we know that we choose the right thing? We have given a path to follow. A path that can only be enlightened if we seek God’s wisdom over worldly matters. We cannot mask the pain and sufferings we are feeling by drowning ourselves with wine. We cannot overcome poverty by pretending to be rich and doing nothing. And we cannot enjoy life following our own desires because this is only a temporary enjoyment.

Our life has a purpose. We were not created just for decorations only. For us Muslims, the purpose of life is to serve and obey the commandments of God. ***In Qur-an 51: 56, the word of the Almighty says: "I have only created jinn and men, that they may served Me.".*** The Bible is also very clear as to what our purpose in life should be. Men in both the Old and New Testaments sought for and discovered the true purpose of life. King Solomon (son of Prophet David or Dawood PUH), the wisest man who ever lived as they say, discovered the futility of life when it is lived only for this world. He gave these concluding remarks in the book of Ecclesiastes: ***"Here is the conclusion of the matter: Fear God and keep his commandments, for this is the whole duty of man. For God will bring every deed into judgment, including every hidden thing, whether it is good or evil" (Ecclesiastes 12:13-14)*****.** Life therefore is all about honoring God with our thoughts and lives and thus keeping His commandments for one day we will stand before Him in judgment and believe me, on that day if we are not being obedient to our Creator we will not be able to unmask the true happiness that we are dreaming of forever. Assalamu Alaikum wa Rahmatulahi wa Barakatuhu!

Collected From

Sister

Maryam Tan

The art of Self Criticism

If you value your own progress, you need to learn how to criticize yourself. We are often eager to criticize others, but when it comes to criticizing ourselves we are strangely reluctant. The art of self criticism is essential to learn ing from mistakes and gaining an improved perspective on life.

Consider Your Motives

We maybe able to fool other people, but we should never try to fool ourselves. It is important to be aware of our motivation for doing something. For example, are we being kind to someone with selfless motives, or is it being undertaken with an ulterior motive? At times we like to fool ourselves into thinking we are being altruistic, when actually we are acting from the basis of our ego. This is when we need to be self critical because otherwise our mind can trick us into feeling we are a very good person, when actually we are just being selfish. By being aware of this, we can try to reduce the power of the ego in our lives.

Be Honest with Yourself

Self criticism means we have to be honest with our-self. There is no benefit from trying to justify our bad actions. If we can learn to be honest with ourselves our conscience will prevent us from undertaking regrettable actions. Many bad people, will try and find a way of justifying their actions to themselves; this is the danger of not being honest with yourself.

Avoid Excessive Guilt

Self criticism is not easy, but it is a valuable aspect of our self improvement. However, when we criticise our bad actions, it is unhelpful to retain a powerful sense of guilt. Guilt does not help us to improve, it can just make us feel miserable. When we have become aware of wrong thoughts, make a resolution to avoid doing it and then focus on doing the right thing. This is much better than becoming debilitated from guilt.

Don’t Judge Other People by the Same Standards

Often we see a defect in our own behaviour, and we quite rightly want to improve upon it. However, the problem is that, in our eagerness, we can gain an evangelical fervour and seek to proselytise to other people. We want to improve ourself, but, also start to feel others should be making the same change. Stick to self criticism; other people will go at a different pace, and we are not responsible for what others do.

Self Improvement not self contempt.

Self criticism does not mean self contempt. We have to draw a careful balance between working at our self improvement and feeling useless and worthless. Remember we are only criticising a certain action and not our self. If we make mistakes no harm; mistakes are an essential part of learning and developing. The important thing is that we are able to learn from our actions. Self criticism should be looked upon as a positive thing, and not a tool for beating ourselves up.

Don’t Let Pride Get in the Way

It is our pride that dislikes being criticised. Our ego likes to believe we are always right and therefore it becomes difficult to examine our inner motives. However, to continue doing the wrong thing from a sense of pride only serves to magnify the existing mistake. If we are reluctant to make some changes because of a false faith in our ego, we will feel a permanent tension. If we can learn to let go of pride, we will gain joy from our own self-improvement.

Know Your Values

It is important to criticise ourselves for the right things. Work out what matters in life. For example, if you fail to meet the expectations of your boss in working overtime, this is not necessarily a thing to be self-critical about. However, if you are letting down your friends by being thoughtless and unkind, this is far more significant; be self-critical about the things that matter.

Invite Suggestions From Others

Quite often we cannot see our faults, even though they maybe glaring to others. In these circumstances, it can be very beneficial to invite criticism from a close friend. This can help us to see faults, that we are just unable or unwilling to be aware of. If you do invite criticism from others, don’t respond by being defensive and aggrieved. Be calm and detached; and see it as an opportunity to learn from the mistakes.

Self Criticism is a Path to Happiness

I feel self criticism is synonymous with self improvement. Self improvement doesn’t mean we just maintain a cheerful disposition; we also have to be able to be reflective and honest about ourselves. It is only when we can impartially judge our motives and actions that we can overcome obstacles and weaknesses. It is in overcoming these weaknesses that we pave the way for long term happiness.

Written by Tejvan Pettinger